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## **A declaration of the ten holy commaundementes of allmygthye God**

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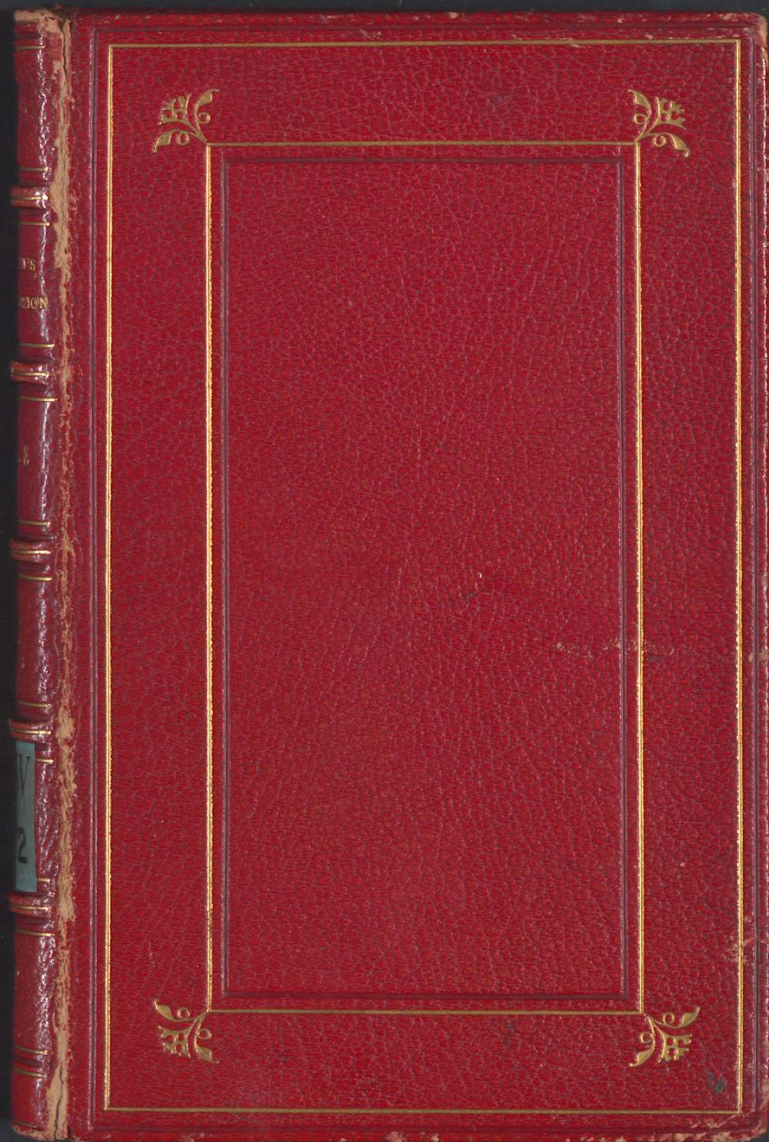
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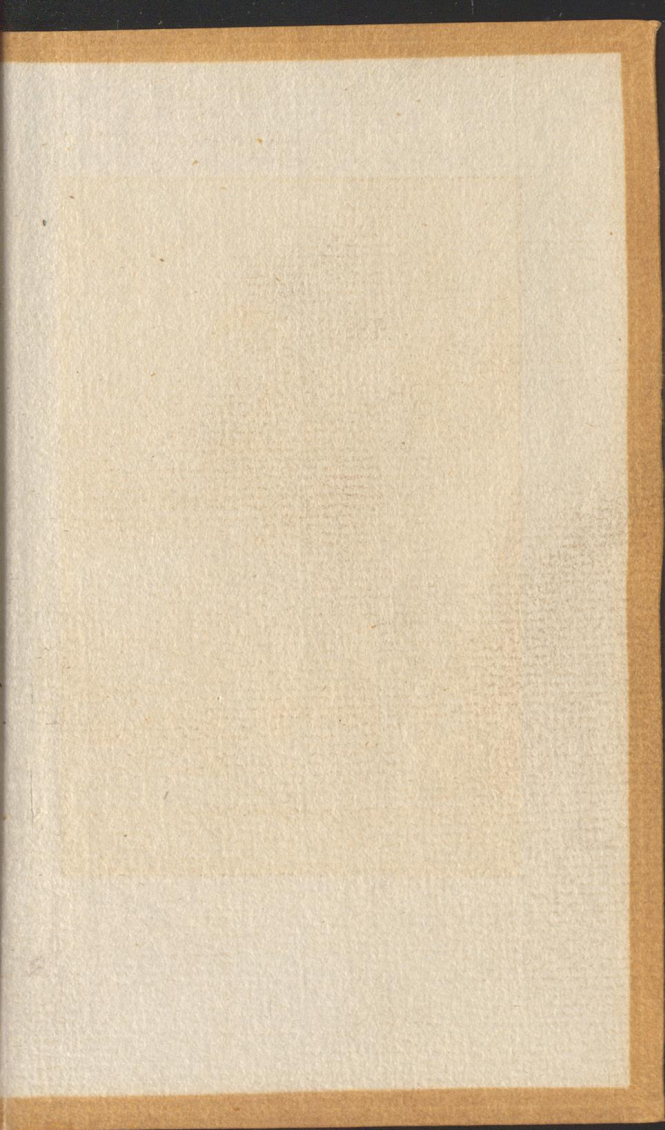
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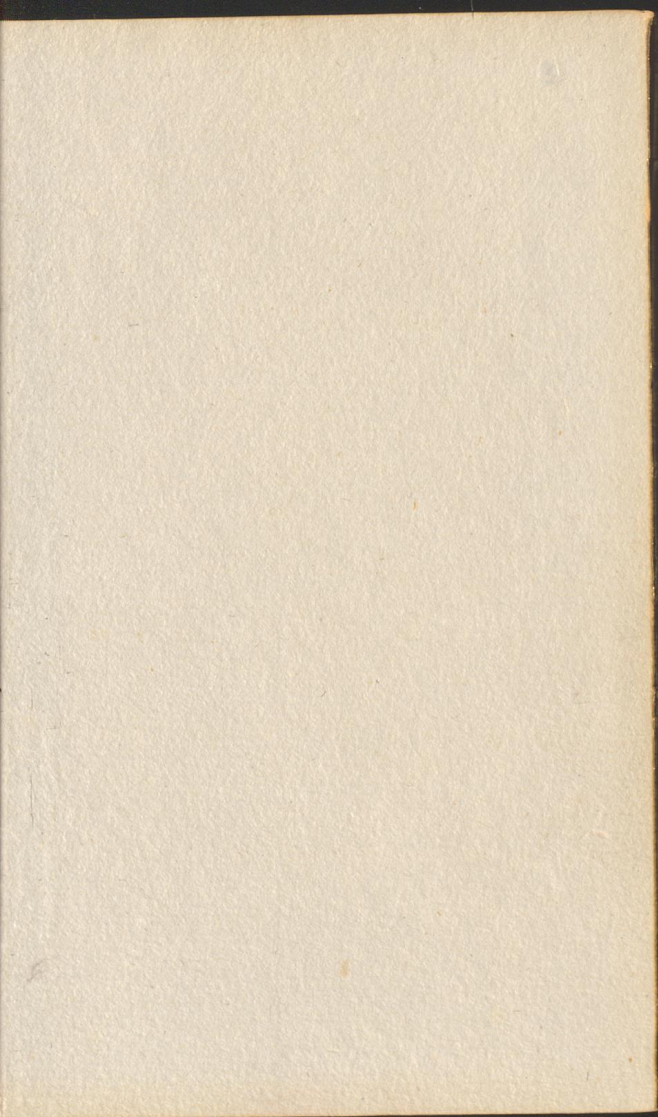




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**A Declaration**  
**of the ten holy cōmaunde**  
**mentes of all my ge hye God/wro**  
**ten Exo. 20. Deu. 5. Collectyd**  
**out of the scripture Ca**  
**nonicall/by Joann**  
**ne Hopper.**

**Cum/and se: Ioan. 1.**

**Anno M. D. XLVIII.**



K. 1049. 295

Cambridge

ANNO M. D. C. LXXII





# Vnto the Chrystia- ne Reader.

**I** Commend here vnto thy cher-  
rite and Godly loue Christiane Reader/  
ther ten cōmaundementes of allmightie  
God/wrotten Exod. 20. and Deut. 5. the whiche  
were yēuen to this vse / an end / diligently to be  
lernid / and religiouslie obseruid Deu. 4. Mat.  
7. My mynde / and commentaris in them I bes-  
seche the to reade w<sup>th</sup> the iudgment / and yēue sen-  
tence w<sup>th</sup> the knolege: as I dout nothing at all of  
thi cheryte / or godd willing hart towards me /  
and all well meaning persones. But for as mou-  
che as there can be no contract / peace / aliaunce /  
or confederacye betwene too persones or more /  
except fyrst the persones that will cōtract / agre  
within them selves vpon souche thinges as shal  
be contractyd / as thou right well knowyst: also  
seyng these ten commaundementes / as nothing  
else but the Tables or wrytinges that contayne  
the conditions of the peace betwene God and  
man Gen. 19. and declarithe at large / how / and  
to what the persones namyd in the wrytinges  
ar bounde vnto the other: Gene. 17. 22. Zere. 7.  
I wil be God / and you shal be my people. God  
and man ar knyght to gather / and vnyte in one. It  
is necessary to know / how God / and man was  
made at one / that souche conditions could be



agreyed upon and confirmyd w<sup>th</sup> the southe so-  
lemne/an publicke euidences / as these tables  
be/ wroten w<sup>th</sup> the finger of God. The conten-  
tes wherof bynd the God to ayede/and succur/  
kepe/and preserue/warrant/and defend man  
from all yle boothe of body and soule/ and at the  
last to yeue him eternall blysse and euerlasting  
felicitie: Exod. 19. Deut. 4. Matt. 11. Ioan. 3. 4.  
5. 6. Man bounde of the o<sup>th</sup>er part to obey / ser-  
ue/and kepe Godes commaundemētes/to loue  
him / honoz him / and fere him aboue all thins  
ges. Were there not loue/an Amite betwene  
God and man fyrst/thone w<sup>o</sup>uld not bind him  
selfe to be master/ nother the o<sup>th</sup>er to be seruānt  
in southe a frendlye/and blyssid soriete / and fel-  
lowshipp as these tables cōtayne. Before ther-  
fore they were yeuen/ gode commaundyd Mo-  
ses to go downe from the mount Synai vnto  
the people/to know of them/whether they w<sup>o</sup>ld  
confederat / and entre alyauce w<sup>th</sup> the hym or  
not: Exod. 19. Moses did the messayge as God  
bade hym / where vnto the people all to gather  
consentyd . So that is was fully agreyd vpon  
that God shuld be there God/ and they his ser-  
uantes/with certayne conditions/contayning  
tho<sup>ff</sup>ice of them boothe: God to make them a pe-  
culier people/to prefer them aboue all natiōs of  
the erthe / to make the a prynceli prysthode/and  
a holy people.

There offyce to obey/and obserue his holy will  
and pleasure: Deut. 4. Exod. 19.

Scire

Here se we the aliaunce and confederacye  
made Betwen God and man/ and the wrytyn-  
nes yeuē: like wyce how it was made. But  
wherfore it was made/ and for whois merites/  
yet by these textes we se not: wy God shuld loue  
man that so neglectid his commaundementes/  
fauoryd and louyd/ beluoyd and/ trustyd better  
the deuyll then God: Genes. 3. so farre offendyd  
the deuine maiestie of God / and degeneratid  
from grace / and godlynis by custome of sinne  
and contempt of God/ that he bewalyd/ and re-  
pentyd that euer he made man: Gene. 6. and des-  
creyd to destroy the creature man/ that he creas-  
tyd/as he did in dede. Not onlye thus destroyng  
man/ but also protestid openlye / that better it  
had ben Judas neuer to haue bin born/ Matt.  
26. and in the 25. chapiter of the same Gospell/  
the displeasure of God is declaryd so great/  
that he apoyntithe man to an other/end then he  
was creatid for: saing / depart ye doers of inis-  
quite from me vnto eternall fyre/preparyd/not  
for man but for the deuill / and his Angelles.  
What is now more contrary one to the other/  
and farther at debate/then God and man/ that  
now we se bound in lege to gather/as very fren-  
des. Moses Deut. 9. shewithe/that onlye mers-  
cy prouokyd God vnto this aliance / to receaue  
them intd grace/deliver thē out of Egypt/ and  
to possesse the plentiful lōd of Canaan: farther  
that God found iust mater and occation to ex-  
pulse thīn habitantes of that land / and found

no merites in thisraelites to yeue it them / for  
they wer a styffeneckid people / and intractable  
as Moses laythe / to there charge / Deu. 9. How  
be it God hauyng respect only vnto his promi-  
ses made vnto Adame / Abraham / and his pos-  
sterite: mesuryd not his mercye according to the  
merites of man / who was nothing but sinne /  
lokyd all waies apd the iustice / and deseruings /  
innocensie / and perfectiō of the blyssid sede pro-  
mised vnto Adame / Gene. 3. and vnto Abrahā /  
Gene. 12. 15. 17. God put the deathe of Christ as  
amenes and arbiter of this peace / Ebre. 9. For  
the Testament anaylythe not except it be confyr-  
myd by the dethe of him that maketh the Testa-  
ment: the whiche deathe in the iudgmēt of God  
was acceptyd as a satisfaction for sinne from  
the beginning of Adames falle / as Paule saye  
the / Christes pryshe was and is like vnto Mel-  
dizedeck / that had nether begiñing nor ending:  
bound nether to time nether to place / as the pris-  
hed of Aron. but as God accomptid in Adams  
sinne all man kind beyng in his loynes / worthy  
deathe: so he accomptyd in Christ all to be sau-  
d from deathe / Apoca. 13. as Adame declarithe by  
the Name of his wief / callyd here Heua / the  
mother of the liuyng and not of the ded: Gene.  
3. All these promises / and other that appertey-  
nid vnto the saluation of Adame and his poste-  
rite / were made in Christ and for Christ onlye:  
and appertainid vnto our fathers / and vs / as  
we appertainid vnto Christ. he is the dore / the  
waye



waile and the liffe: Ioan. 10. he onlie is the media-  
tour betwene God and man / wth out whom  
noman can com to the fader celestiaall: Ioan. 1. 30  
6. Becau: the promises of God appertaind vnto  
to oure fathers / for as mouche as they liue wyce  
vnto Chryst: whether vnto and for euer they were  
preseruyd from Hell and the paynes dwelle vnto  
to Adames sinne in him / for whois sake the pro-  
mise was made. The meanes of oure peace and  
reconsiliation with God / is only in Christ / as  
Isai saithe capit 53. by whois passion we are ma-  
de hole. Therefore Christ is called by Iohan the  
Baptist / The lamme that taketh awaye the sin-  
ne of the worlde. Ioan. 1. and as the deuyl found  
nothing in Christ that he could condemne / Jo. 4.  
likewyse now / he hath nothing in vs worthy  
damnation / because we be comprehendid / and  
fully inclosyd in hym / for we be his by faith. All  
these that be comprehendid vnder the promises /  
belong vnto Christ. And as far extendeth the  
vertue / and strengthe of Godes promises to saue  
man: as the rigoure and iustice of the law for  
sinne to damne man. For as by thoffence and  
sinne of one man / deathe was extendid and ma-  
de commune vnto all men vnto condemnation /  
as Paule saith / Rom. 5. so by the iustice of one /  
is deriuid lyffe into all men to iustificatiō. The  
wordes of the promises made vnto Adame and  
Abraham / confirme the same. They are those.  
I will put ennymyte and hatred betwene the  
and the woman / betwene thy seade / and he wyce



mannes sede/and here sede shall breake thy he-  
de Gene. 3. for as we were in Adame before his  
falle/and shuld if he had not synnyd byne of  
the same innocense and pfectiō that he was  
creatyed in: so were we in his loynes whē he syn-  
nid/and participant of his synne. And as we  
were in hym and partakers of the ile: so were  
we in hym when god made him a promese of  
grace and part takers of the same grace: not as  
the chylde of Adame / but as the chylder of  
the promyse. As the synne of Adame wylbe out  
pruylege or exception extentyd/ and appertayn-  
nyd vnto all Adames/and euery of Adames po-  
sterite / so dyd this promys of grace generally  
appertaine as well to euery and singuler of A-  
dames posterite as to Adame: as it is more play-  
nely expreſsid Gene. 15. 17. Where god promys-  
eth to blyſſe in the sede of Abraham/all the peo-  
ple of the worold. And Paule makyth no di-  
uersite in Christ/of jew/nor Gentile. Ferther it  
was neuer for bid/but that all sortes of people  
and of euery progeny in the worold to be made  
part takers of the jewes religion and Ceremo-  
nis. farther saynt Paule Ro. 5. Dooeth by colla-  
tion of Adame and Chryſt / synne and grace:  
thus interpretat Godes promes. And makyth  
not Christ inferiour to Adame/nor grace vnto  
synne. If all then shalbe sauid/what is to be sai-  
de of those that saint Peter speaketh of 2. Pet. 2.  
that shall perishe for there false doctrine. And  
lik wyce Christ sayeth/that the gate is streight  
that

that led ythe to liue / and seu entre: Matth. 7.  
Thus the scripture answerithe: that the pro-  
mese of grace apperteynithe vnto euery sort of  
men in the worold / and comprehendithe them  
all / how be it within certaine limetes / and bon-  
des: the whiche if men neglect / or passe ouer /  
they exclude them selves from the promes in  
Christ. As Chaim was nomore excludid till he  
excludid hymselfe / then Abel: Saul then Da-  
uid: Judas then Peter: Esau / then Jacob:  
thowgh Mala. 1. Ro. 9. it semithe that the sen-  
tence of God was yeuen to sawe the one / and  
to damne the other / before thone loud God / or  
the other hatid God. How be it these thretenin-  
ges of God against Esau if he had not of his  
wilful malice excludid hymselfe / from the pro-  
mes of grace / shuld nomore haue hindrid his  
saluation / then Godes threteninges against  
Niniue Jon. 1. whiche not withstanding that  
God saide shuld be destroiede within xl. daies  
stode a great tyme after / and dyd penence. Esau  
was circumcisyd / and presentid vnto the chur-  
ge of God by his father Isaac in all externall  
Ceremonyes / as well as Jacob. And that his  
liefe and conuersation was not as agreable vnto  
iustice and equite / as Jacobes: the sentence  
of God vnto Rebeka Gene. 25. was not in the  
fault / but his one malice: for there is mencio-  
nid nothing at all in that place Gene. 25. that  
Esau was disheretyd of eternall liffe but that  
he shuld be inferioure vnto his brother Jacob

in this worold whiche prophesye was fulfyllid  
in there posterites / and not in the persones  
them selves. Of this acceptation of the one / and  
reprobation of the other censing the prome  
sis of the Erie speke the Malachie the prophe  
te / as the beginnyng of his booke declarith spea  
king in this wise. I haue louid you say the the  
lord / and ye say: wherin hast thou louid vs?  
God answereth. Was not Esau / Jacobes bro  
ther say the the lord? Not withstanding I los  
uid Jacob and hatid Esau. Wherin hatid god  
Esau? the prophete sheweth. I haue made his  
possession that was he monntes (seir) desola  
te / as a desert or wyldernys of dragones / Ma  
lachie 1. the whiche happenid in the time of Na  
buchodonosor. Wherin he louid Jacob the  
text declarith. God transferryd the right and  
tyle that appertaynid vnto Esau the elder bro  
ther to Jacob the yonger. like wise the lōd that  
was promysid vnto Abraham and Isaac / was  
by legacy and Testament / yeuē vnto Jacob and  
his posterites / Gene. 25. an 27. Sainct Paule  
Rom. 9. vsith this example of Jacob and Esau  
for none other purpose but to take away from  
the Jewes / the thyng that they moost put there  
rust in. to say / the vaine hope they had in the  
carnall lineaige / and naturall discent from the  
familie and houshel of Abraham. and likewise  
there false confidence they had in te keepyng of  
the law of Moses. Pauls hole purpose is in that  
Epistole / to bring man vnto a knowledge of his sin  
ne /



ne / and to shew him how it may be remittid:  
and with many testimonis and Examples of  
the scripture/he prouithe man to be sau'd only  
by mercy/for the Merites of Christ. Whiche is  
apprehendid and receuid by faith: as he at lar  
ge shewithe cap. 3. 4. 5. of the same Epistle.

In the vnderstanding of the whiche thre  
Chapiters aryght / is requyryd a singuler and  
exact diligence: for it semyth by those places  
that paule concludyth / and in maner inclus  
dyth the dyuine grace / and promys of God  
within certayne termes and lymytes / that only  
Christ schuld be effycacyous and profetable in  
those / that apprehend and receaue this aboun  
dant grace by faythe: and to souche as hathe  
not the vse of faythe / Christ / nether godes grace  
to appertayne. Now seing noman by reason of  
this Naturall incredulyte born / and begoten  
withe vs Rom. 11. Gal. 3. can belyue and put  
souche confydence in God as he requyryth  
by his Law / as experience of oure awne weke  
nis declarithe / thowghe man haue yers and  
tyme to belyue / the promes of God in chryst ap  
pertaynyth vnto noman. This Sentence is  
playne Marke the laste chapiter. He that be  
lyuyth not / schal be dānid. How be it we know  
by the scripiture / that not withstanding this  
imperfection of faythe / many shalbe sau'd /  
and lixwyce / not withstanding that Godes  
promes be generall vnto all people of the wo  
rld / Mat. 11. Rom. 11. 1. Tim. 2. Gene. 3. yet ma

his uocation/and condition of lyffe. The spiri-  
tualite with false receauid/and ile deseruid/tea-  
this. The temperaltie/with false cōtractes/and  
preposterous bying/and sellnig. The princes/  
and superiour poures of therthe /for the moost  
part/and all lernid men/other in mayntaining  
a wrong religion/or in not restoring the trew/  
decline/far from this simple/and sincere verite  
conteynd in godes word. Some dispense with  
a lesse yle/to a voyede a greater harme. Some pre-  
scribe lawes/ for the consciens of man/ for atis-  
me/vntill it may be/farther deliberatid vpo/or  
approuid godd/by a generall counsell. These  
men/ greuouſlie offend thē selves/ and causith  
other/ to do the same. In case the law: made for  
the time/ſeme not godd/vnto ſouche/as ſhall at  
amore leasure / haue the examination therof: the  
lawe for the meane time/shalbe condemnid / as  
hereticall/and pernitiuous.

Then put the case/that many/or at the leſte/ſome  
of thoſe that ledd there consciens / after the  
lawe/made for the meane tyme/dye. How ſton-  
dithe then the case / withe theſe departyd ſou-  
les/ that were deceuyd / whiles they liuyd / by  
false doctrine. Thei doutles / ar looſt / for euer/  
and without tyme / if they dyed / in ony error  
of the Catholice faith / as Criſt ſaythe Luce 6.  
ſpekynge of false interpretores / of the word  
of God. If the blynd/lede the blind / he ſayth/  
note

ny shalbe damnyd. These too poyntes therfore must be diligently discussyd. fyrst how this saythe/being vnperfeit/is acceptid of god: the how we be excludyd from the promes of grace/that extendithe to all men.

I will not reherse now the myndes of other/ but as briuely and simple as I can/ declare the mind of the scripture in this mater. Sainct Paule callithe this seruitude of sinne/ naturali remaining in oure nature corruptid/ som tymes apethian / then amarian/ at an othere time asthenean. The first word signifiythe an impersuasibilitie/diffidence/incredulite/ contumacie or inobedience. The second signifiythe Erroure/sinne or decete. The Third betokenithe weakenes/imbecillite/ or imperfection. so writhe Paule. 1. Cor. 15. mannis body to be first borne in imperfection/or imbecillite. Also that God concludithe all men vnder infidelite. Ro. 11. In the Epistole to the Galathiens capit. 3. He saithe that the scripture doothe conclude all men vnder sinne. in those thre places thou mayst se the thre wordes that I rehersid before withe the whiche Paule describithe the infirmities of man. whiche infirmities/ Esai 53. Jo. 1 Doothe testifie that they ar translatid into Christ. Not so that we shuld be clene delinerid from them/as thoughe they were ded in oure nature / or oure nature/changid or shuld not prouoke us oni more to ilc: but that they shuld not damne vs/ bi cause Christ satisfied for the  
in



in his owne bodie. And Paule saithe. Rom. 8.  
that Christ died for sinners whiche were infir-  
me: and callthe those synners thennemies of  
God. how beyt/ he callthe not them Theosty-  
gas in the scripture/that is to say cōtemnours  
of God. Euery man is callid in the scripture  
wicked/and thennemie of God/for the priua-  
tion and lacke of faith/an loue/that he owthe  
vnto God. Et impij uocantur qui nō omnino  
sunt piij. that is to say/they ar callid wicked that  
in all thinges honoriue not ged/ beliuiue not  
in God/and obseruiue his commaundemen-  
tes as they shuld do/ whiche we cannot do/ by  
reason of this naturall infirmite/ or hatred of  
the fleshe (as Paule Callthe it Ro. 8.) against  
God. In this sense takthe Paule this worde  
wicked/Rom. 8. when he saithe that Christ died  
for the wicked. So must we interpretat saint  
Paule and take his wordes/ Or els no man  
shuld be damnid. Now we know that Paule  
him selfe/ Saint John/ and Christ/ damnythe  
the contemptours of God/or souche as willin-  
gly cotinew in sinne/and will not repent. Ma-  
12. Mar. 3. Luce 12. Paul Rom. 8. 1. Corint. 5. 2.  
Co. 6. 2. Pe. 1. Those the scripture excludiue fro-  
me the generall promiss of grace. Thou seist by  
the places afore rehersid that howghe we can  
not belyue in God as vndouttredly as is re-  
quirid / by reason of this oure naturall sick-  
nis/ and diseace: yet for Christes sake/ in the  
iudgment of God/we ar accōptid as faithfull

fydeles for whoys sake thys naturall dyseace  
and syckenys ys pardonyd by what name so  
euer Sainct Paule callithe thes naturall  
infirmite/or Originall sinne in man/ And this  
imperfection or naturall sickenis taken of Ada  
me/excludithe not the person from the promys  
of God in Christ/except we transgresse the limi  
mites/and boundes of this Originall synne/  
by oure awne folie/ and malice/ and ether of a  
contempt/or hate of Godes worde we fall into  
synne/ and transforme our selves into the yma  
ge of the deuill. Then we exclude by this meas  
nes oure selves from the promises and meri  
tes of Christ / who only receuid oure infirmis  
tes/and Originall diseace: and not the contēpt  
of him/and his law. farther the promes apper  
taine to souche as repent. Therfore Esai Capit.  
33. said without excepcion/that the infirmities  
of all men were cast vpon his Blessid shulders  
It is oure officetherfore to se / we exclude not  
oure selves from the generall grace/promysyd to  
all men. It is nat a Chrystianemannes part to  
attribute his saluation to his awne fre will/  
with the pelagion/and extenuat originall sin  
ne. Nor to make God thauctor of ile/and oure  
damnatiō/with the Maniche. Nor yet to say/  
God ha the wrote fatall Lawes as the Stoicke  
and with the necessite of destiny/ uioently pul  
lithe one by the here in to heauen / and thrus  
stithe thother hedling into hell. But asertaine  
thy selfe by the scripture/what be the causes of  
repro

reprobation/and what of Election. Thecause  
of reiection/ or damnation is sinne in man/  
whiche will not hire/ neither receaue/ the pro-  
mes of the gospelle: or else after he hath receas-  
uid it/by accustomed doing of ile/he fall ether  
in a contempt of the gospell / will not studie to  
liue here after/or else hateth the gospell because  
it condemneth his vngodly life. And would  
therwere neither God / nor gospell to punish  
him for doing of ile. This sentence is true  
how so ever man iudge of predestination. God  
is not the cause of sinne/nor wold not haue mā  
to sinne/Psal. 5. Non Deus uolens iniquitas  
rem, tu es. That is to say. thou art not the God  
that willye sinne Osee. 13. it is said: Thy per-  
dicion o Israel is of thy selfe: and thy succor  
only of me. The cause of eue electiō is the mercy  
of God in Christ/Ro. 9. Howbeit/ he that wil  
be partaker of this election / must receaue the  
promes in Christ by faith: for therefore we be ele-  
ctid: because after ward we are made the mem-  
bres of Christ: Ephe. 1. Rom. 8. Therefore as in  
the iustification/ or remission of sinne/there is  
a cause/towgh he no dignite at all / in the recea-  
uer of his iustification: euen so we iudge him  
by the scripture/to be iustified/and hath remis-  
sion of his sinne/because he receaued the grace  
promisid in Christ. So we iudge of election / by  
the euent/or successe/that happeneth in the life  
of man: those onli to be electid/that by faith/  
apprehend/the mercy promisid in Christ. other



woice we shuld not indge of eleccion. for Paule  
saythe plainlye Ro. 8. that they that be led by  
the spirit of God/ar the children of God / and  
that the spirit of God dothe testifie withe oure  
sprites / that we ar the children of God. being  
admonisshyd by the scripture / we must leaue  
sinne / and do the workes commaundid of  
God/or els it is a carnall opinion/that we haue  
be blindid oure selves withe all of fatall desteny  
ad will not saw vs. and in case there folowe not  
oure knolege of Christ / amendement of liffe:  
it is not liuelie saythe that we haue/ but rather  
a vayne knolege and mere presumption. Jo. 6.  
saithe Iohn commithe vnto me except my fa-  
ther draw him: many men vnderstond these  
wordes in a wrong sence/as thowghe God re-  
quirid in a resonable man / nomore then in a  
ded post. and makithe not the wordes that fol-  
low. Omnis qui audit a patre & discit, uenit ad  
me. That is to say. every man that hirithe/ and  
lernithe of my father/ cumnithe to me. God dra-  
withe withe his word and the holy gost: but mā  
nis dewty is to hire and lerne. that is to say/ res-  
ceau the grace offred/ cōsent vnto the promes/  
and not repugne the God / that callith. God  
dothe promesse the holy goost / vnto them that  
aske him/ and not to them that contemne him.  
We haue the scripture daily in oure handes/ rea-  
de it/ and hire it preachid/ Godes mercy euer cō-  
tinen the same. let vs thinke verely that now  
God callithe/ and conuerte our lifies to it. let

so obey it / and beware / we suffre not oure  
folyshe iudgmentes to wander after the fleshe/le  
ste the deuill wrappe vs in darkenis/and teache  
vs to seke the election of God/out of the scriptu  
re.all thowghe we be of oure sealfes bound men  
vnto sinne/and can do no godd/by reason oure  
originall/and race/ is vitious: yet hathe not the  
deuill inducid holie/ his similitude into ony of  
Adames posterite/ but only into those/ that con  
temne/and of a set porpose/ and destenyd malice/  
hate God.as Pharao/and Saul. Thone gas  
therid all his men of warr/and would fight wi  
the God/and his churche/ rather then obey his  
commaundement.tho ther wuld/agaynst Go  
des exprece will/and pleasure/till Dauid/that  
God had ordainid to be king. These sinnes  
Christ callthe the sinne against the hely gost/  
Matt. 12. Mar. 3. Lu 12. sainte Joan. 1. Joan. 5.  
Sinne vnto deathe. Sainct Paul Ebre. 10. vos  
luntarie/or willing sinne. We must therfore  
Judge by the scripture/ and belyne all thing  
ges there spoken. Know there by/the willl of  
God/and sarche not to i now the thyng/that ap  
pertainthe nothing to thine office. Remembre  
how craustie a workmā the deuyl is/and what  
practise he hathe osyd withe other. Cheffely and  
before all thinges / he goithe about to take this  
persuasion / that Godes word is trew / out of  
mannes hart. As he did with Adame/ Gene. 3.  
that thowght nothyng lesse then to dy as God  
saide.then thowght he holie to haue printyd his

awneymaige in Adame/for the ymaige of god.  
an to bryng him to an vtter contempt/and has-  
tred of God for euer/as he had browght him to  
a diffidence/and dout of his word. Here let vs  
all take hede of our selves / that dalye withe the  
word of God/ beyng admonyshtyd of yle/ yet as  
mend not. We shall fynd at lenghe / God to be  
iust in his word / and will punishe withe eters-  
nall fyre our contumacie/and inobedience/whi-  
che fyre/shalbe no lesse hotte/then his word spea-  
kythe of. So did he withe Saul. Perswadyd the  
miserable wreche / that God was so godd/  
that though he offendyd he would not punis-  
he hym as he saide/but be pleacyd with a fat sas-  
crifice agayne: 1. Reg. 15. This doctryne is ther-  
fore necessary to be knowin of all men: that God  
is iust and trew/ and requirith of vs fere/and  
obedience: as Sainct Iohan saythe he that send  
me is trew. Dauid Psalm. 145. spekith thus of  
his iustice. The lord is iust in all his waies, And  
vnderstand/that his iustice extendithe to too di-  
uerse endes. Thone is/that he wold all men to  
be sauyd/ Gene. 3. 15. 17. Matth. 11. Isai. 53. 1. Ti-  
mo. 2. Ro. 11. The other end/to geue euery man  
according to his actes.

To optayne the fyrst end of his iustice/as ma-  
ny as benot vtterly wycfyd/ and may be holpe:  
partlye withe thretenynges / partely withe pro-  
mises/he alurythe / and prouokythe them vnto  
amendement of liffe. The other part of his iusti-  
ce/rewardithe the obedience of the godd / and  
punis



punishith thinobedience / and contempt of the  
ile. These too iustice the elders call correctiuam.  
an retributiua. Jonas the Prophete spekythe  
of the fyrst cap. 2. And Christ Mat. 25. of the ses  
cond. God would / all men to be sau'd / and the  
refore prouokithe / now be fere menes / now be  
foule / that the sinner / shuld satisfie his iust / ad  
rightous pleasure. not that the promises of god  
pertaine vnto souche as will not repent / or his  
thretenynges to him that doothe repent but tho  
se meanes he vsithe to saue his poure creature /  
1. Co. 11. this waies vsithe he to Nurtur vs vntil  
souche time as his holy spirit / worke souche a per  
fectiō i vs / that we will obey him / thowghe ther  
were no paine / nor Joy mencyonatyd of at all.  
therfore looke not only / vpo the promes of god /  
but also / what diligence and obediēce he requir  
ithe of the / lest thou exclude thy selfe from the  
promese. There was promysid ūto all those that  
departid out of Egypt with Moses / the land of  
Canaā: how be it / for disobediēce of Godes com  
maundementes / there was but one / or too that  
entryd. Of the other part / thou seist that the me  
naces / and Horrible thretenynges of God / that  
Niniue the great cite should be destroyd with i  
xl. daies / nothinge appertainid vnto the Niniui  
tes / because they did penaūce / and returnid to  
God. In them / seyst thou christiane reader the  
mercy of God / and generall promise of saluatiō  
performid in Christ / for whoys sake only / God /  
and man was set a one. So that they receauyd

the preaching of the Prophete / and toke God  
for there God / and God toke them to be his peo-  
ple. and for a certainte there of / reuokid his sen-  
rence / that gauethem but xl. daies of liefe. They  
likewyce promisyd obedience vnto his holy Las-  
wes / and commaundementes / as God yeeue vs  
all gracet to do / That thowghe we be infirme /  
and weacke to all vertewes / we exclude not  
oure selves / by contempt / or negligens-  
ce from the grace / promisyd to all

men. Thus fare well in

Christ. s. Nouembreis

Anno M. D.

XLIX

# A Declaration of the ten commaun- dementes.

Caput I.

What the lawes is.

**S**ing that the leste part of  
the scripture requirith the i the writer  
booth the iudgment/ an circūpection/  
that the interpretacion of one place/  
repung not the text of godes worde/ in an other  
place: Howe mouche more diligence/ circumspe-  
ction/ fere/ and loue/ requirith the too tableis  
of the ten commaundementes/ in the whiche is  
conteinid the effect/ and hole somme of all the scri-  
pture. And what so ouer is sayde/ or wroten by  
the Prophetes/ Christ/ or the Aposteles/ it is no  
ne other thing/ but the interpretacion/ and expo-  
sitiō/ of these ten wordes/ or ten cōmaundemene-  
tes. So that it were no nede at all/ to require the  
mind of ony Doctor/ or expositour to know the  
will/ and pleasure of God/ manifestid vnto the  
worold in his word/ would they that hath the leas-  
sure to rede the scripture/ studie therein themsele-  
fes. Or souche as be appointid/ to the ministerie



of the church/in there sermones declared/ vnto  
 the vnlerneyd what / and whiche commaundes  
 ment/ the Euāgelist/ Prophet/ or Historie that  
 he preachith/ declarithe. If this were donne: then  
 were it no nede/ to bestowe so manye yers in res  
 ding the glose/ and interpretation of man. For  
 let him writ/ or say/ what he pleasithe: he that  
 vnderstandithe the text / shalbe all waies able/  
 to iudge/ whether he writ trew or false. and so  
 stablyshe his faithe/ and knolege/ vpon the word  
 of God: and not vpon the interpretacion of mā.  
 conforme all his liffe to this rule and canone of  
 the ten commaundementes/ and not vnto the des  
 crees of man / as God commandithe Deut. 4.  
 These ten wordes/ hath ben largely/ and at len  
 ghe wrotten vpon/ by many great/ and famous  
 Clerkes. So not withstanding as they haue yet  
 lefft sufficient mater vnto there successors/ whe  
 re vpon they may exercise/ bothe there lerning/  
 and eloquence / as in a thyng moost inscruta  
 ble. There is no acuite / nor excellencie of witt/  
 no lernyng/ no eloquence/ that can cōprehend/  
 or compasse the doctrine/ and misterie of the lers  
 ning / that is conteinid in these commaundes  
 mentes. They teache aboundantlie/ and suffis  
 cientlie/ in few wordes/ how to know God/ to  
 folow vertew/ and to com to eternall lyfe. Wher  
 fore it behouythe every man of God / to know  
 as perferetlie these commaundementes / as he  
 knoe

Kno withe his awne name. That all his woꝝkes/  
 wordes/ and toꝝghtes maie be gouernid accoꝝ  
 ding vnto the mind/and pleasure of this law. li  
 ke wice be cause we maie/by the knolege here of/  
 vndrestond other mēis writings/and cōmaū  
 dementes/whether they be of God / oz of man/  
 profetable/oz pernicious: ledig to liffe eternall/  
 oz to deathe euerlasting. They teache what God  
 requirith in the hart / and what in externall  
 cōuersation/boothe to God/ and man: what is  
 to be doune in the cōmoune wealthe/ and what  
 in euery priuate cause. What is the superiours  
 deutie / and what the inferiours: What the  
 housbōundes deutie/and what the wiefes: what  
 the fathers/ād what the sonnes: what to be dou  
 ne to a citicene/oz landes man / and what to a  
 stranger: what in the time of peace / and what  
 in the tyme of warr. So that in these ten preces  
 ptes/euery man may se what his office is to do:  
 without farther trauell oz studie / in ony other  
 sort of othere lerning. I purpose therfore by Go  
 des grace/as well as I can/to open by other pla  
 ces of the scripture / the trew sense/ and mea  
 nyng of these ten cōmmaundementes/simple/  
 and plainely/that the vnlernyd/may take prose  
 te by the same. This order I will obserue.

Fyrst shew what this word law/oz cōmaū  
 dement meanythe.

Then how the law shuld be vsyd.

### III

Thyrdely / prepare the Readers mynd / that he may allwayes rede / and hyre / these commaundes / w<sup>th</sup> the frute / and commodite.

For theye interpretat every cōmaundement seuerarly / that the Reader may perceave / what god the yeuer of the law requirith of every mā / that professith his name.

Justinian. lib. 1. pandect. tit. 1. saith that the law is a facultie / or sciēs of the thing that is godd and right / as celsus there definith. Or thus the law is a certaine rule / or canon / to do well by / whiche are ght to be knowē / and kept of all men. Cic. de leg. saith / that the law / is a certaine rule / proceeding from the mynde of God / perswas dyng right / and for bydding wrong.

So that the law / is a certaine rule / a directorie shewing what is godd / and what is ile; what is vertew / and what is vyce / what profetable / and what disprofetable; what to be done / and what to be lefft vndone. This declaration of the law generall / apperteinith vnto all the kindes / mēbres / and particuler lowes / made other for the body / ether for the soule. So that who so ever be ignorant of the law / and rules that appertain vnto the sciens / or art / that he professith can neuer com to thend / or perfection / that his profession requirith. As for example. the end of a Christiane man is eternall lise / and his profession is / to know / and lerne the law and canones /



canones/that moost plainely/and sincerlie/ le-  
 dithe him vnto this end/of eternall felicite. As  
 the lawe of God/whiche is a certaine doctrine/  
 shewing what we shuld be/what we shuld do/  
 and what leaue vndonne.requiring perfet obe-  
 dience towardes God / and aduertising vs/  
 that God is angre/and displeasid withe sinne/  
 and will punishe eternally/souche as performe  
 not all thinges perfetlie/cōteinid in this lawe.  
 as ye may rede/Mat.22.Excd.20.Deu.6.Those  
 places/shew that God requirithe of vs/perfect  
 obedience. What payne is dewe/to the strans-  
 gressour/ye may rede/ Deut.28. Cursid be he  
 that fulfillith not the law.and like wisse/Mat.  
 24.Depart from me ye workers of iniquite/ine-  
 to eternall fier. I declare now/good reader/  
 what the law is/and not how it may be fulfild.  
 that I defer vnto the end of the exposition/of  
 the law. He woe it I would thow shuldest most  
 diligentlye marke this diffiniciō/cr declaratiō/  
 what gēdes law is that thou maist kene / what  
 differēs is betwen the law of God/and the law  
 of man.Mannes lawes/only requirithe exters-  
 nall/and ciuile obedience.Gēdes lawes bothe  
 externall/and internall.

Now he that is ignoraunt / of the meanis/  
 is ignorant of the end.Benig ignoraunt of the  
 causes/must nedes be ignoraunt of the effect.  
 Onlie by the law of God/the meanis is kno-

men/ therefore onelye the law of God if we will  
 com to thend that God would vs to do: is dis-  
 ligentlie to be lernyd. for like as the phisicion/  
 cannot communicat his healthe withe the sick  
 patient: or the lyuing man his liewe/ withe  
 the ded body of an other ( but every man en-  
 nyoythe his awne healthe / and lyuith withe  
 his awne liewe ) so profetithe not / him that is  
 onlernyd/ the knolege of an other man. but es-  
 uery man must know / and lern him selfe / the  
 law of God / if he wilbe sauyd / Jo. 6. Deut. 4.  
 As he that wilbe a phisiciō / must lern the prece-  
 ptes / that teachith phisick. A musitiō / the rules  
 of musick / the oratour / the rules of Rethorick.  
 The plowgh mā / the rules of husboundre: and  
 so every person the rules that belong vnto his  
 profession / or else he shall neuer profet in his sci-  
 ens / or art: nor be accomptid a craustes man/  
 that knowith not the principles / of his crauffte.  
 No more / before the maiestie of god / is he accō-  
 ptid a christianemā / that perfetlie knowith not  
 the commaundementes of God / tho woghe he be  
 christenid / and braggithe of the Name / neuer  
 so mouche. And because that no man shuld ex-  
 cuse his ignoraunce / and say the Bible is to lōg/  
 and conteynithe so highe misteris / and secreas-  
 res / that the laboring man / hath nether suffi-  
 cient tīne / nether conuenient vndrestonding / to  
 lern the law / and commaundementes of God:

it pleased his infinite gooddenesse / to collect / and  
gather the contentes / and somme of the whole  
law / into so short / and cōpendious abridgmēt  
that no sciens of the worold / hath his princis  
ples or generall ruelles / concludid with so few  
wordes. Experiēce / and proue / declarith the sa  
me. The logicion / hath no lece / then Ten genes  
rall rules / callyd predicamentes / wherin is  
conteynid thole mater of his art. The Rethos  
ricion / thre maner / and dyuerse kyndes of  
causes / Demonstratiue / Iudiciall / and delibes  
ratiue. Thole body of the law Civile / these thre  
principles / liue honestlie / hurt noman / and yet  
ne every man his / Justinianus / libr 1. Instit. The  
phisition / as many principles / as be kindes  
of diseaces. The heuenlie God eternall / hath  
concludyd all the doctrine Celestiall / in ten wor  
des / or cōmaundementes / Exo. 20. Deu. 5. And  
yet / for a farther healpe of our vnapt memorie /  
to retaine the will of god: he hath gathered / the  
said ten commaundementes / into too / Mat.  
22. Mar. 12. Loue God with all thy hart: and  
thy neyghbour as thy selfe / Deut. 6. 26. Leuit.  
19. So that every dull / and hard wittid man /  
may soner lern / the principles / and generall ru  
les of Christes religion / thē of any other art / or  
sciens / if he yeeue his diligence / ony thing at all /  
for the space of one monethe.

There be many causes / that shuld prouoke



## VIII

man vnto the studye/and knowlege of this lawe.  
 First/the profet that Cummitteth therof/ whiche  
 is expressid/Joan. 17. This is liffe eternall saith  
 Christ/to know the/ O father: and him that  
 thou hast sent/ Jesus christ. Dauid the pro-  
 phet/desirid the knowlege of this lawe/and so co-  
 piouslie/expressithe the commodite therof/in  
 the moost holie Psalme 118. that nothing of  
 this worold may be comparid to it/for it les-  
 dithe to eternall lieffe. What commodites/it  
 bringithe in this worold/it is declarid Deut.  
 28. et Psal. 128. if thou hire the wice of thy lord  
 God/and obserue it/thou shalt be blissid in the  
 fild/and at home/ blissid in all thynges that  
 thou takest in hand/to do. reder the Chapter. if  
 thou wilt not lerne/the will of thy lord: thou  
 shalt be cursid in the fild/and at home: and vns-  
 fortunate in all thy actes. farther/without the  
 knowlege and obedience of this law/no person in  
 the worold can iustlie/and conuenientlie serue  
 in his vocation/or condition of lieffe/cf what de-  
 gre so euer he be. Wherfore Moses commaunds  
 did/Deut. 4. that noman shuld decline/ from  
 this lawe/nether to the right hand/ nether to  
 the leifte: mening by these wordes/that noman  
 shuld add/or take ony thyng from it/but sim-  
 ple/to be obserue it/as it is yeuén/and wroten  
 vnto vs/ffrom this right line/and trewe regle  
 of Godes word: man arrith diuerse waies. sem  
 time

time by ignorance/becanse he knowithenot/or will not know / that onlie therpresse word of God sufficith. Beholdithe wíthethe moost part and cōdemnithe the beter / as it is to be seen/at this present daye. This reason takethe place: it is alwid of the moost part/and stablis hid by so many helie/and lernid bishoppes/ therefore it istrew. When/they can not by the scriptus re proue/nether the lerning / nether the lief of there doctors/to be good.

The second waie/that ledith from the word of God/is mony times/the peure/and autherite of this worold. As wese/by the bishoppe of Rome.and all his adherentes/whe yenith more credenc / and faithe vnto ene Charter and gift of Constantinus/then to all the hole bible. An other errithe / by mistakyng of the tyme/making his supersticiō/far elder then it is/will not for sake the faulshed for the truihe. An saith/the/thus my father beliuide/and shuld I belize the contrarie? thus rather / will giue credit to his father being blind / then vnto God his great graunt father / that seith. to the law of man more credit/then to the law of God. As the knolege of man is thus with drawē/frō the word of God/beignorancie/and ile vsid customes/so is the liue/and conuersation of man like wice. Not gouernid wíthethe word of god/but with accustomid fraude/angile; every man in

# XI

not / only he that ledith shall fall into the dys-  
che: but boothe. Therfore it is not sufficient/  
that people haue a lawe for the meane tyme: but  
what so euer / the consciens begynnithe with  
all / it must end / in the same. That is to say: no  
law at all shuld be spoken of consernyng the con-  
sciens / but thonlie word of God / whiche neuer  
alteryd / nor cannot be alteryd / Matt. 5. Luce  
16. Psal. 18. Dauid Psalmo 119. prouithe the  
immutabilite of Godes worde / by too stronge  
ge reasones. if heuens / and Erthe made by thy  
worde can not be alteryd / how mouche more  
the word it selfe? Rede the too verses that be-  
gynne withe the letter lamed. in Englishe thus.  
Thy word lord abidithe for euer / as the hea-  
uens testifye. Vnto the whithelaw / the consciens  
of man / in maters of faithe / is bound onlie. for  
when so euer / or who so euer prescribethe ony  
law / for the cause of religion / and yeuith it this  
title / for the meane time / vntill it may be iudg-  
yd by a generall counsell / or other wyce des-  
creyde / by the assemblaunce of lernyd men: than-  
ctor of the law / declarithe hime selfe / not to  
know / whether his law be trew / or false / leding  
to hell / or to heuē / to saue the cōsciēce of man or  
to dāne it: but leuith it in dowt / ād makith it as  
vncertaine / as these that shall haue the cēsūre /  
ād iudgmēt therof / preferrid ūto there discretiō  
ād lerning. I would wishe therfore / ād hartely



pray vnto almighty God / to put into the hartes  
 of all superior poures of the Erie / graces  
 and knolege / to chose 4. indifferent iudges / to  
 apeace all contrauerses in religion. If the Clergie  
 shuld iudge / the worold would / and  
 might say / they ar to partiall. and for many res  
 spectes / would to mouche fauour / there awne  
 comodite. If the Temperalty shuld iudge / the  
 Clerge would thinke / som thing to be downe of  
 displeasure / or malice / that all waies in maner /  
 hath remainid betwene the partes. Farther if  
 Apapist / Lutherion / or Zuinglion shuld iudg  
 ge: they agre / so ile / one with teiher / that the ma  
 ter could not want suspicion. Therefore I wo  
 uld haue / ons these iiii. indifferent iudges to  
 breake the striffe. The Bible in Ebren / the Bib  
 le in Greke / the Bible in Latine / and the Bible  
 in Englisse / or in any oier vulger tong / accor  
 ding to the speache of the Realme / where his  
 communicatiō shuld be had. Then doutles / the  
 se iudges that fauorith not / more th one part /  
 then the oier: no more one person / then the o  
 ier: Would sone set men at peace: incase they  
 louyd not dissention. But as long / as thaucteri  
 te of ony generall counsell / or iudgment of mā /  
 is accomptyd equiualent / and egall with the  
 word of God: the truythe / cannot be sincerelie  
 knowen. Souche as can interpretat / nothing  
 well / but loke to fynd occation / to calumniat  
 the

the good meanyng of the thing well spoken/will  
say I haue an ile opinion of God the eternall in  
heauen / and like wyce of the superiour poures  
in hearthe/bycause I damne the disciples of the  
false Doctors/withe the doctors: and take from  
all poures of the erthe auctorite to prescribe vnto  
there subiectes/ onylaw/ touchyng religion/ of  
the solle. As consernyng the iudgment of God/  
agaynst those that be seducyd by false prechers/  
or makers of false lawes/ Sainct Luce capit. 6.  
Ezech. 3. et 13. iudgithe as I do. And as touz  
ching the question. What I shuld then say of  
oure fore fathers/ that euer sithe the tyme of Co  
stantine temperour and Syluester the Bishope  
of Rome haue allwaies in maner/ byn seducid  
by the false doctrine of man: I can iudge/ none  
other then/ the scripture teachithe. Boothe he  
that ledithe vnto damnatio/ and he that is led/  
fallithe into the pytt. And in the same place/  
Christ saythe/ that it sufficithe the disciple/ to be  
as his master is. Sainct Paule describithe the  
nature of souche as preache false doctryne thus  
2. Tim. 2. they lede vnto iniquite: and there com  
munication/ eatithe as the discease of a cankre.  
Meanyng that fal se doctryne/ hurtithe not on  
lye him/ that is seducyd: but like wyce/ souche as  
shal be his hereres. And as this discease callyd a  
canker/ if it be in ony part of mannes body/ it in  
fectithe allwaies the next partes vnto it as Gas

lenius writithe de causis morborum: like wice  
Leonhardus Fuchsius, De compendio medici-  
næ. And Quidius thus. Vtq̃ malum late so-  
let, immedicabile cancer serpere, & illæsas vitia-  
tis addere partes: whiche is the same description  
of the diseace wzoren afore/so dothe false doctri-  
ne. And as euery membre of man/may be in dan-  
ger of this diseace/ yet chesflie the membres that  
wantithe syneuës/and bones. ut foeminarum  
mammæ, quod raræ & laxæ sint. ac crassissimâ  
atræ bilis materiam prompte excipiant.

Euen so the preaching of false doctrine / may  
deceane euery man but specially the simple and  
vnlearnid/as it is to be sene at this daie/ the mo-  
re petie euery where. Easier for a soule/that can  
do nothing/ but blisse a tubbbe of water / to kee-  
pe and hundrethe in supersticion/and the adul-  
terous doctrine of man:thē for him that is well  
lernyd in the law of God / to winneten onto  
Christ. Not withstanding I beline/that in the  
midde of darkenes/whē all the worold (as farre  
reas man might iudge) had sworn onto the  
Bishope of Rome / that Christ had his electes/  
that neuer consentyd onto his false lawes / nei-  
ther walkyd not/after stronge Godes. thowghe  
vnknownen onto man/ as it was in the tyme of  
Elie the Prophete/3. Reg. 19. where God saiede/  
he had preservyd seven thowsand that neuer  
bowyd there knais/nor kysyd Baal.



In euery aige/so god preserui the somme/that  
 no false doctrine may corrupt them : thowghe  
 the nature therof be / as Paule saith/ to infect  
 as a canker. so God impechit the many times/ ad  
 would not thinges to execute there naturall ope  
 ration/as we rede Exo. 3. where the bow she bur  
 nid/and yet consumid not. like wice of the thre  
 chil dre in the firy furnis/ Dan. 3. and as Chryst  
 saith/ Jo. 10. that his shepe harkenid not/ vnto  
 the voice of the false preachers. As many ther for  
 re / ad died before vs / seducid by false preas  
 chers without penaunce/the scripture condemni  
 the. As many as beliuid the not/but trustyd to  
 the scripture (or else deceauid/yet callid to grace  
 before they died) liue eternally in loy and solace.  
 an ar sauid/as John saith/Apo. 13. in the blud  
 of the lambe. I iudge therfore in this point/god  
 to be nomore seuerer/thē the scripture teachit he/  
 wheri he teachit he vs/what we shuld belue: ad  
 iudge of him. Thus I haue spoken largely/and  
 trewly/to admonyshe my godd reader/to bewa  
 re of mannes lawes: in the cause of religion. As  
 towching the superior poures of therthe / it is  
 not vnknown vnto all them that hathe reden/  
 and markid the scripture / that it apertainit he  
 nothing/vnto there office/to make ony law / to  
 gouern the cōsciēs of there subiectes/in religiō.  
 but to raigne ouer the in this case / as the word  
 of God cōmandet he/ Deu. 17. 1. Re. 12. 2. Par.  
 9. Sap. 6.

How be it in there Realmes/prouinces/and iurisdiccions / they may make what lawes they will/and as many as they will. Commaunde them to be kept as long as it pleasith them/and chaunge them at there pleasure / as they shall see occasion for the wealthe/and commodite of these Realmes, as we see in all the notable commune wealthes. Among the Greeces/and Romanes with other. Vnto the whiche superiour poures: we owe all obedience/booth of body/ and goddes/and likewise our dailie praier for them vnto allmightie God/to preserue there honors/in grace/and quietnis: Ro. 13. 1. Tim. 2. 1. Pet. 2. Mat. 22. Mar. 12. Luc. 20. and as many diuerse commune wealthes as there be/so many diuerses lawes may there be. How be it/all Christenid Kinges/ad Kingdomes with other magistrates/shuld raigne by one lawe / and gouern the charges of there Realmes/ solie by the word of God/whiche is neuer to be chaungyd / as I declared afore in the diffinitio of Godes law. that it is a rule neuer to be chaungyd / by superiour poure/or inferiour: Psalm. 18. et 118.. so doothe the holie Prophet Dauid (that honorid God/reuerencid the poures of therthe/louid the commune sort of people) teache/ Psal. 27. Shew me God lor thy way/and lede me in a right pathe/ for fere of those that lay wayghte/for me. so commaundithe/ Job ca. 22. to lern the law at the mouth of God.

¶ For

## XVII

Ifollow therfore the coōmaundemēt of god/  
perswading euery man to lern his faithe in his  
lawe as Moses dyd / Deu. 31. cōmending the la  
we vnto the pristes / the sonnes of leui. Not onlie  
that they shuld know it / but to shew it vnto the  
le multitude of the people: men / women / chil  
dren / and strangers that they might hire it / lern  
it / fere the lord God / and obserue his commaun  
dementes. So Christ commaundid his Apostels  
les to preache / and there audiens to hyre / the  
thyng he commaunded / Mat. 28. Mar. 16. wis  
the what diligence / and how it shuld be preas  
chid / lern in the 8. and 9. chapiter of Aleemi.

### Caput II.

#### Of the vse of the law.

It is well knowen by the places afore reher  
sid / that the law of God requirith an in  
warde / and perfete obedience / vnto the will of  
God / the whiche this nature of man corruptyd  
by Originall sinne cannot performe / as saint  
Paule prouith manifestlye in the 7. an 8. Chapit  
ter to the Romaines. There remainith in man  
as long as he liuith ignorance / and blindes  
nis / that he knowith not god / nor his law as he  
awghet to do. But rebellyth by contumace as  
gainst God. For no man suffrith Godes visitas



# XVIII

tious/and punishmentes/ with souche pacienc  
 as is requirid. Noman can abide to hire his de  
 faultes rebukyd by the law / but hatithe his ads  
 monitours/and would that there were nether  
 God/nether law so that he might vnpunishyd  
 satisfye his pleasure. Like wyce the will as fras  
 warde / and pernerse that it willith nothing of  
 God/ner of his law/ if it demynyshe ony part  
 of souche goddes/ or pleasure / as the worold  
 requirith / as we may se / by dayly defection/  
 and departure from the knolege of Godes wor  
 de / in those that ons were as ardent as fyer.  
 But now as the Gadarenes dyd / Matth. 8.  
 Luce 8. Marc. 5. They desire Christ do depart  
 out of there countre / rather then they would  
 loost there swyne. Where is now the will/that  
 frely and franklye shuld for sake all the goddes  
 of the worold/and also this mortall liffe/ rather  
 then to leaue Jesus Christ/which as Johan sais  
 the/onlie hathe the word of eternall line cap. 6.  
 it is not nede to proue this peruersnys and wy  
 ckyd resistance agaynst God and vertew by the  
 xample of othere: but every man may fynd him  
 selfe to mouche infectyd with this discease/  
 would he loke vpon his awne lise / and be as  
 egall a iudge of him selfe / as he is temerous in  
 iudging of other. Then shold he file the sa  
 me ile in himselfe/ that he seithe in an other and  
 every man damnyd before God / except souche

as belyne in Iesus Christ/Rom.5. And study to  
lyue after his law/1.Cor.5.Lu.1.Tit.1.Matt.7.  
Psalm.6.

Seing the workes of the law cannot des  
serue remission of synne / nor saw man/ and  
yet God requyrythe our diligens / and obe  
dience vnto the Lawe : it is necessary to  
know the vse of the law / and why it is yeu  
en vs.

The fyrst vse is ciuile/and externall/ for byds  
dyng / and punyshyng the transgression of pos  
lytike/ and ciuile ordinance / as Paule wry  
tythe. 1.Timoth.1. The law is yeu  
en to the vniust. Wherfore God commaundythe the Ma  
gistrates and superiour poures of the Erthe to  
punishe the transgressours of the law made for  
the preservation of euery commune wealthe/  
as we rede/ Deut.19.thow shalt remoue the ile/  
downe in the commune wealthe/that other may  
fere to do the same. Thow shalt haue no pyrye  
vpon the transgressoure. for souche petye as is  
vsyd of man agaynst this commaundement to  
wardes the transgressours : is rather amayne  
naunce of ile then workes of mercye.

The second vse of the law is / to informe  
and instruct man aright what synne is / to  
acuse vs / to fere vs / and to damne

us and oure iustice / because we performe not  
the law as it is requiryd / Rom. 1. et 7. how be it  
the law concludiſhe all men vnder sinne / not to  
damne them but to ſawe them / if they comine  
to Chriſt / Rom. 11. Gala. 3.

Theſe too uſes of the law / appartayne as well  
vnto the infideles / as to the fideles. To ſouche  
as be not regeneratyd / as to thoſe that be reges  
neratid: for thoſe that ſhe cānot bring to Chriſt /  
ſhe damnythe.

The thyrd uſe of the law is / to ſhew vnto the  
Chriſtians what workes God requirythe of  
them: for he would not that we ſhuld ſayne  
workes of our awne braynes to ſerue him wiſ  
the all: as the Biſhoppes lawes that teachthe  
an othere faythe / and other workes then the old  
Teſtament or the new. but requirythe vs to do  
the workes commaundyd by him / as it is wro  
ten / Matt. 15. they worſhipp me in vayne with  
the preceptes of men. Therfore David ſaith:  
thy worde lorde God is the light vnto my fette /  
Pſal. 119. By the knolege of this law / we iudge  
all other mēnes writings / Chriſtianes / ād Eth  
nyches / wether they writ well / or yle. And withe  
out a right knolege in this lawe / no doctrine cā  
be known whether it be trew / or falſe.

This law iudgithe / who defendid the better  
part / Marcion / or Tertullio: Augustine / or Ar  
rius / Chriſt and his Apoſtelles / or Caiphas / ād  
his



his colege of scribes and pharises: the poure preachers that withe danger of liewe set forthe the glory of God/or the Pope withe his colege of Cardinales: that with wyckid lawes / study to deface the glory/and maiesty of Christes churche. where and what is the Catholike churche of the chrystians: and where the Synagoge of Antechrist. No fals hede can be hydd / if men syke the truythe withe this light. If we examyne our deades / or other mennes by this lawe or Canon: we shall soone perceauie / whether they please God/or displeace. If we be preasyd/ and haue an honest estimation among people: bring bothe our consciens / and preace of the worold/vnto this rule of Godes worde: and then shall euery man iudge himselfe/ whether he be inwardely the same man: that people esteeme him for vtwardlie. In case man / sustayne liewe wyce dispreace / and contempt / of souche as be in the worold / if the law of God bare testimony with his consciens / that it is rather the Malice of the worold / then his demerites/ that oppressith thus his godd fame withe the burden of slaunder: he shall rather reioyce/ that God hath preferuyd him from the crymes that he is falsely accusyd of / then impatientlie souffre the malicious worold / maliciously to iudge good / to be ile / as it is his accustomed maner.

This law indgithe that Aristotell in his morales teachithe better doctrine when he cōdemnithe the xternalle fact in case the mynd and will concur not to the doing therof: then the Bishoppes in there decreis that attribute the remissio/ of sinne nether to contrition / ner faithe/ nether to Christ/ but vnto the xternall sprynglyng of a droppe of water. for thus they say of the water/ and of tre bred. in the exorcisme/ or coniuration of the water : Fias aqua exorcizata ad effugandam omnem potestatem inimici &c. That is to say. I coniure the: in the name of God / as it is at the beginning of the coniuration/ to be a water blessyd / to expell all the poure of the deuyll. Of the breade thus: Benedic domine istam creaturam panis, ut omnes gustantes ex eo, tam corporis, quam animæ recipiant sanitatem. That is to say: Blysse lordethis breade that as many as tastetherof/ may receaue health / boothe of body/ and solle. By this law thow maist iudge who defendithe the better opinion. Numa Pomp that for byd ymages: or else the Bishoppes lawes/ that say Idoles can teachethe vnder nyd people/ and be/ to be vsyd. Bring the mater to iudgment / and se whiche opinion Godes law will defend: Non facies, inquit Deus, sculptile, aut ullam similitudinem. Thow shalt make no ymaige: &c. Whois law is more consonant withe Godes lawes/ the decrees/ and preceptes of

of Cato / that saith: *Parentes ama, Magistratum metue.* That is to say loue thy father / and feare the Magistrate: or the Bishopes lawes that part yong children in Cloysters that neuer know there parentes nede / and like wyce exempt the clerge from all obedience of the higher poures

Godes lawes saith with Cato: *Honora parentes. Omnis anima potestatibus supereminentibus subdita sit,* Roman. 13. Exod. 20. that is to say / Honor thy father: and euery man be subiect vnto the superiour poures. The Romaines Reprehendid and depofyd like wyce the tyranne / Nero for his crueltye: and kylld the vitious Prince Tarquinius Sextus for vitiating of the chaste Matrone Lucretia. the Bishopes lawes saith thus. *Si Papa suæ, & fraternæ salutis negligens deprehenditur, inutilis, & remissus in suis operibus, & insuper à bono taciturnus, quod magis officit sibi, & omnibus, nihilo minus innumerabiles populos cateruatim secū ducat primo mancipio gehennæ, cum ipso plagis multis in æternū uapulatur.* Huius culpas isthic redarguere præsumit mortaliū nullus, quia cunctos iudicaturus, ipse à nemine iudicandus. That is to say / If the Pope care nether for his awne healthe / nether for his brothers / be found vnprofetable and negligent in his workes / farther aman apt to do no godd (so 3 Englyshe: *taciturnus à bono. i. qui sua natura oī honestate,*



probitateque facile tacet) that hurtythe him selfe  
 fe and other: ledythe withe him/people innume-  
 rable/by legions onto the deuill/to be punysshid  
 with him/in paynes / moost dolorous for euer  
 being Pope no mortall man shuld presume to  
 reprehend his faultes/for he iudgithe all men/  
 and is to be iudgid of Noman. What lawe was  
 there euer wroten more pernicious/ or contras-  
 ry/onto Godes lawes/ then this. Syrillus as  
 gainst Julianum alegithe the worytinges of the  
 philoyopher Pythagoras: who prouyth to be  
 one only God/who made/and preseruithe on-  
 ly/the thinges made: so doothe Sophocles: Eice-  
 ro 2.lib. of the Nature of Godes. 1.lib. Tuscul.  
 quest. 1.lib. De legibus. Seneca Vnto Lucilius  
 Epist.lib. 15. Bryng these Ethnikes lawes onto  
 the word of God/withe the lawe of Bishopes  
 that teachithe the inuocation and ayde of sains-  
 ctes departyd out of this worold: and then  
 thou shalt se/that the Ethnikes lawes/ar apro-  
 uid by Godes word: and the Bishopes lawes  
 condemnyd. For Godes lawes saythe / I am  
 the lord thy God / and thou shalt haue no mo-  
 re/before my face Exod. 20. Deutts. and if we  
 pray for ony thing / Godes word commaun-  
 dith to aske in christles name. Jo. 14. Seing the  
 knolege/and vse of Godes worde/is so necessa-  
 ry/and only tellithe vs/what is godd/ad what  
 is ile: what trew/and what false: Every man  
 shuld

shuld yeue diligente to know it: Setting all o-  
ther busynis of the worold apart.

### Caput III.

#### A preparation vnto the Ten commaundementes.

**M**oses before he repetithe the Ten comma-  
undementes in the booke of deut. Pres-  
scribythe certaine necessarie rules / and instra-  
ctions / whiche he vsythe as preparatyues / and  
meanys / to dispose and make apt the hartes of  
the people / to receue this holie / and moost blyss-  
fyd sermon of all mightie God / the Ten comma-  
undementes / withe condyng honor / and reues-  
rence. and that this law / and preceptes might  
worke there operation / and vertere in manne /  
whiche is to purge / and clense the solle / and  
mynd / from all vnholosome / and contagious di-  
seace / and syckenis of synne. And to preserue  
the bodye in healthe / and all honestye of lyffe.

As Apurgation made for the bodye (whithe  
Galenus callithe humorum qui sua qualitate  
molestant, euacuationem. That is to say a clens-  
sing of souche humors / as behurfull) many ti-  
mes workithe not his operation / by reason of  
the ile temperature of the bodye / or else of the

region/that to mouche/by reason of het/drawe  
 the humors of mā/ into texteriour partes of the  
 body so the word of God/pozid īto the eares/ad  
 vnderstanding of man worke the not mani tye  
 mes/his operation/inclensing the solle frō the  
 humors/and corruption of sinne : by reason of  
 thile tēperature/and disposition of the persons  
 nes/that vsithe to rede/and hyre the scripture.  
 As the phisicion therfore/yeuit the paciēt/ fyrst  
 some preparatiue to dispose/and make apt the  
 body/to receaue the purgatiō withe frute/ and  
 comodite: so doothe Moyses prepare/ fyrst to  
 make his auditours apt to hyre the cōmaundes  
 mentes/that after ward they might receaue the  
 withe frute/and profet. How to procede in the  
 science/and practise of physicke/lern of Galene  
 and Hippoc. or of souche as professithe that art.  
 My purpose is/to shew how Moyses procedithe  
 in the celestiaall science of diuinite: to cure the soule  
 of man. He prescribeth vnto his audience 7.  
 rules/or preceptes / where withe he preparyth  
 them/ vnto the receauing of the Ten commaund  
 dementes. and withe out them/it auaylithe no  
 thyng/to hyre/ or reade the cōmaundementes/  
 or ony other place of the scripture.

The fyrst rule is: confidence/and A right pers  
 swation of Godes word/that all his p̄meses be  
 trew:and willl doutles/yeue the godd promis  
 sid vnto the godd/and the ile promised vnto the  
 ile/



He/towghe it seme/neuer so impossible vnto the  
 fleshe. This preparatiue/is moost necessarie for  
 all men /that will be the disciples/and hyrers of  
 Godes word. for when mē thyncke/that God is  
 not in deade/as seuer/and will punishe sinne/  
 according as it is woren in his cōmaundemen  
 tes: and like wyce fauor/and preserue them that  
 fere him they neuer take profete/ nor neuer shall  
 do/inhering / or reding the scripture. for they  
 haue no more credence to it/then to a vayne and  
 faythelystale. This misbeliue / and incredulite  
 to wordes godes word: is thoccation/ and let/  
 that the word hard / or redē/ worke the not his  
 operatiō/and the mā no better at night/then in  
 the morning: in aige/thē in youthe. Moses ther  
 fore perswadithe thē vnto a certaine right cōfi  
 dence/saing. Ecce dedi in cōspectu uestro terrā,  
 uenite & possidete terrā, quā iurauit dñs patri  
 bus uestris Abrahā, Isaac, & Iacob, ut daret eis,  
 atq; semini eorū post eos Deut. 1. That is to say/  
 behold/I haue presētīd before your face/thelād  
 whiche the lord promisiid to yeue vnto youre fa  
 thers Abrahā/Isaac/and Iacob/ and to there  
 posterite: cū and possesse ye/thelād. Iacob / and  
 his posterite were in southe bōdayge in Aegypt/  
 that it semid impossible that euer they shuld pos  
 sesse the lōd of Canaan/promisiid by God. Re  
 de the 14. first chapiters of Exod. and se. Thē as  
 thou canst not those/but belieue him to be trew

## XXVIII

in thone promisse of his helpe / to wardes the  
godd / so be lyue him / that he will like wice pos  
nyshethe ile / thowghe he suffre / and dissemble  
for a tyme at oure synne / to call os vnto penaun  
ce Ro. 1. yet at lenghe we shall be assurid / he will  
keepe promes as well in punishing the ile: as in  
doing godd / to those that repent. If thow rede  
the scripture: thow shalt synd examples of boos  
the. how he fauoryd / and kept promes / withe  
the godd / and the bad. Noa sauoyd / and his fa  
myle / the hole worold damnyd with water: lor  
sauoyd / and the cites burnid. Josua / and Cas  
leb Entrid the lond promisyd: all the rest dyed  
for there synne in the desert. If thow canst not  
rede to stablishe thy saythe in the word of God /  
yet canst thow lack no master / to teache the thys  
confydence in God. Torn thine Iye / of whyche  
syde thow lyst. vpp: or downe. Behold the byr  
des of the ayre / and the flowrs of the fyld / Mat.  
6. Luc. 12. and acknolege / not onlye the poure of  
God / that made them: but also his prouyden  
ce / in fed yng / and apparellnig them. for they be  
seales / and confrmations of Godes promissis  
that will clothe the / syde the / and helpe the / in all  
necessities. They were not creatyd / only to be ea  
ten / and spellyd vnto: but to teache the to cred  
dit / and belyue Godes promisses Matth. 6.  
Luc. 12.

The second rule / or preparatyue is: that thow  
haue

haue a right opinion / of the magistrates / and  
 superiour pourses of therthe / that thowyeue the  
 nomore / nether no lese honor / nor reuerence /  
 then the word of God commaundithe. This he  
 declarithe by the 12. Princes that were sent to  
 explorate / and sarche the priuites and conditiō  
 of the lond of Canaan / too of the perswadid the  
 people to belue Godes promes / and not to fere  
 the people / that dwelld in the land. vnto these  
 Godly Princes / was no faith / nor credit yeue  
 of the people. The Princes that perswadid the  
 thing contrary vnto God / were belinid of the  
 people / and there counsell admittid. by this we  
 lern / that souche Magistrates / as perswade the  
 people by Godes word / shuld be belinid and  
 obeide / the other not / in the cause of consciens.  
 There / must God only be hard Act. 5. Matt. 10.  
 Or else people shall faile of a right saythe / for  
 he that knowith not / what his deuty is to  
 God / and his lawes : will belue rather alie  
 with his fore fathers : then the truithe with the  
 word of God. and this mā is no mete auditour  
 nor disciple of the word of God.

For lacke of this preparatiue / the worold / has  
 the erryd from the truithe this many yers / to  
 the dishonor of God / and danger of Chrystias  
 ne solles. Men doo the not loke what godes wor  
 de saithe / but extollithe the auctorite of mans  
 lawes / preferring the decre of a generally



# XXX

oz prouinciall consell before the word of God/  
whiche hath broughte this abhominacion/ā d  
subuersion of all godlye doctrine/in to the chur  
che of Christ.

The thyrd preparatiue/ is obedience: boothe  
vnto God and man. It were as godd/neuer to  
reade the scripture/nor to hyre sermon / incase  
we mind not to obey vnto the word of God spo  
ken/or reden. Therfore doothe Moses abraide/  
and reprehend them/ Deu. 1. whē they knew the  
land to be godd/by the frute that the 12. princes  
brought vnto them / they would not procede  
forthe in there iurney to possesse the land / but  
murmured against God/ wherfore they perys  
hyd in the desert. Therefore/we must brig with  
vs vnto the reding of the word of God/ obediē  
ce/and be redy to do euery thing / it commaunds  
dethe / thowghe it seme neuer so difficile/ As  
Abraham did in leuing his countre / Genes.  
12. and offryng his sonne/ Gen. 22. and as christ  
commaundith all that will be his Disciples /  
Matth. 10. Luce. 14 .the thing that God com  
maundithe must be obeyd/ what danger so euer  
happen. Ye if it be the lost of oure lieffe/ Luce. 9.  
17. Matth. 16. Like wyce the commaundement  
of the superiour poures/and noman shuld des  
tract/nether denye his obedience beccuse he is a  
Christiane/ 1. Pet. 2. Ro. 13. Ephe. 6. Col. 3. Tit. 2.  
not onlie with Iye seruice/ but from the hart su  
staining

staining not onely souche chargis as the necessi-  
 ties of the cōmune wealthe shall require/ but als  
 so withe liefe/ to defend the same/ not ferig how  
 strong an ennemie is agaynst hym/ nor how ma-  
 nye: but rather to consider / how strōg/ God is  
 that hath promised to preserue euery mannes  
 right/ and yeuē commaundement that nomā  
 shall do the other wrong. Deut. 5. Exod. 5. Non  
 facies furtum. commit no thyffe/ againe: Hono-  
 ra parentes. Honor thy father. The whiche com-  
 maundement requirith the obedience to all supe-  
 riour poures. only obey the word of God/ what  
 so euer shall happen vnto man/ in his godlye vo-  
 cation as Moses cōmaūdyd/ Deut. 20. if thou  
 see horsmen and cheriotes more then thou hast/  
 fere not god is withe the/ as we haue example in  
 Abraham/ Gedeon/ Josaphat and others.

The fourthe preparatiue is / that they shuld  
 obserue / the commune lawes vsyd among all  
 people whiche is callid ius gentium. that they  
 shuld peaceable passe by the possessions of the  
 children of Esau the Mount Seir and like wis-  
 ce by the Moabitis/ not to molest thē/ nether the  
 re Godes. but by souche thinges as they wantid  
 for monie/ till they passid there limites/ ad bon-  
 des the whiche law bound them / not to spoyle/  
 robbe/ and barne / wher so euer they came as  
 well there frendes as there foies/ as it is vsyd in  
 oure tyme among Christianses / that say silent

leges inter arma, That is to say: lawes be dispensed withe all in the tyme of war. contrary vnto this deuillish opinion / God requirid them to passe as trew men / and not as thyffes / as those that were obedient vnto all honest / and godly lawes / and not as exempt and priuilegyd persones from all vertewes / and godlynys.

The fyghthe preparatiue is / that they shuld esteeme this doctrine of the commaundementes as it was worthy. And declaryd the estimation therof withe mony reasones. The fyrst / of the vtilite / and profete that it bringit he wher of he speyketh in the 4. cap. Deut. Hæc est sapientia, & intelligentia vestra coram populo. That is to say / this is youre wysdome / and prudence before the people: this is the doctrine onlie and law that teachit he how to lyue well / and to auaide the displeasur / boothe of god and man / and ledit he to eternall felicity. what other people is there of the worold / saith Moses that hath there godes as present / as oure lord God as many times / as we inuocate and call vpon him. This doctrine was yeuē from heauē / and the auctor there of is God. A doctrine allwaies to be lernid and obseruid: not in Paper / or parshment / but in the hart of man. And dailie taught vnto the worold / as the maner of the yeuyng of it declarit he Exo. 20. vnto all the people it was preachyd / not in an obscure / and darke place: but in the mount /  
clerely



# XXXIII

clerely and openly that noman shuld dout of it/  
as tho wge it came out of Trophonius caue/  
saint Patrice purgatory/ or the priuey cham-  
bre of the Bisshope of Rome. Boothe the law/  
and the law yeuer/known of all the people. Ni-  
nos was familer withe Iupiter / as the Poes-  
tis sayne. Numa had communication withe  
Aegera the Godes/ but noman was record the-  
rof. He might therfore sayne what he list. As  
many superstitious hypocrites haue donne.  
There apperyd vnto Gregorie a child in the  
bred of the altier / the whiche vision if it was  
retrew was deuillish / and wrought by the  
deuill to deceaue the people of God. Brigitta  
saw like voyce in here contemplacions woun-  
ders. The Bisshoppes in there decretalles seyth  
like wice meruelles and misteris that noman el-  
se can se: except he be sworn to renounce Go-  
des lawes. For they teache one saythe / and the  
gospell an other/ one kynd of godd workes and  
Christ an other.

This law/ is of an other sort/ and perfection.  
Openly manifestyd by God/ not vnto one pryn-  
ce or lernyd man / not vnto 12. or 70. heddes  
and principalles among the people; but vnto all  
the hole congregation / and not sodenly but  
with great deliberation / and preparation of  
the people for the space of thre dayes: Exod. 19.  
this law therefore Moses would the people to

# XXVIII

esteme as a thing of all thinges moost to be estimyd. As they do nothing at all/ that say the Scripture containithe not / all necessarie doctrine for the healthe of man. But nedithe mannes decrees.

The sixt preparatiue is a trewe / and right vnderstanding of the lawre. Not to constrayne the letter agaynst the mynd of the text / but behold allwaies the consent of the Scripture/ and to do no wrong vnto the auctor therof.

Somme men call this a dispensation of the law: when the extremitie therof cannot withiustice/and equite/ be executyd agaynst the transgressour/as we se Deut. 4. where Moses ap-  
poyntythe certayne Cites / to be as refuges/ or sanctuaries for them/that be chance or agaynst there will shuld happen to kill ony man. The law is / that who so ever shed the blud of man shall satisfye the law withe his blud agayne: Gene. 9. Matt. 26. Apoc. 13.

This law extendithe not as farre as the wordes sound: but as farre as the mynd of the letter permittithe. that is to say vnto souche as of hatred/ rashe/ and willfull maddenis/ or to satisfie an ile and vndigestid passion / that hatythe his neighbour/ killythe his neighbour/ cōtemnithe God in the superiour powres / who shuld reuerenche and punishe the ile doar / and not he hym selfe. Those/ and souche like / shuld suffice

suffie deathe agayne: and not souche as fyll as  
gaynst there will. Thus doothe the scripture  
of God interpretat it selfe / and shewithe how  
euery law shuld be vnder stand. The whiche is  
a very necessary rule/and precept/to be all way  
es obseruyd euery where/leste the rigure / and  
forse of the letter shuld do iniuries vnto any cir-  
cumstaunce of the text. therefore I would eue-  
ry man in the reding of the Scripture / shuld  
marke too thinges/in euery doutfull text.

Fyrst the consent of other places: then the al-  
legorie of the letter.as for an example. Thys  
proposition/Matth. 26.this is my bodye: fyrst  
loke the other places of the scripture/what chry-  
stes body is/and what qualites it hath/how it  
was conceauyd and born/ and whether it is as-  
cendyd: then thou shalt by the consent of other  
places/be constrayed to vnderstand these wo-  
des according to the analogie/or proporcion of  
faith/and not after the letter. then consider by  
the scripture why Christ by an Allegory / callyd  
the bread his body / and the wyne his blud.  
then it shal be easy to vnder stand / that thye  
rather confirmations of our faythe/then the bo-  
dy it selfe. Sacramentes / and memorial-  
les of the thynges paste/ and not the thyng they  
represent/and signifie. Rom. 4.

The senenthe preparatine is/to add nothing



vnto this law nether to take any thing from it.  
 who can be a conuenient disciple of God / and  
 his doctrine / that belyuith not all thinges / and  
 euery thing necessarie / for the saluation of man /  
 to be contaynid openlie / and playnely / in the scri  
 pture Canonically. or how can he be a Christiane  
 man that beliuith the one commaundement of  
 God / and not the other. He that sayd / thou  
 shalt haue but one God / saythe likewise / thou  
 shalt nether add / ner take any thing from the  
 scripture / Deutt. 4. but shalt obserue it / at it is  
 geuen. so sayd Christ (Matt. 28. so saythe saynt  
 Iohn. cap. 21. like wise in the reuelations of Ie  
 sus Christ oure redemer cap. 22. What is more  
 necessarie for him that will reade the scripture /  
 or hyre it preachid / then this preparatiue. fyrst  
 to be perswadyd that all verite / and necessarye  
 doctrine for oure saluation is contaynyd there  
 in / and that the holy churche of the Patriar  
 ches / Prophetis / and Apostelles beliuid / preas  
 chyd / and died for the same / and in the same doe  
 ctrine. if thy hart be not thus preparyd: but iud  
 gist that godes law cōteynith the one part of souch  
 doctrine as is necessary for mannes saluation:  
 and the Bishopes lawes an other part: thou cō  
 temnist and dishonorist the hole law / and yeu  
 therof / and offendist the commaundement yee  
 uen Deut. 4. 12. and Prouerb. 30. reade diligents  
 lie those places. farther remembre that this opi  
 nion

## XXXVII

nion is so vngodlie that the hole scripture endi  
the with this sentence if ony man add vnto the  
word of God / God will put vpon him / all the  
maledictions conteynid in the booke. and if ony  
man demynishe ony thing / of this prophetie/  
God will take from him souche part as he has  
the in the booke of liffe Apocalip. 22.

### The fyrst table.

#### Caput IIII.

**I**Am the lord thy God / that  
browgth the out of Aegypt / from the  
howse of seruytude. Thou shalt haue no  
strange Godes before me.

**T**his precept or Commaundement hathe  
too membres. The fyrst requirithe that  
we accept / accompt / and take the God that ma  
de / and perseruiethe all thinge / the God Saday /  
omnipotēt / and sufficient / not onlie to be God:  
but also to be oure God / that helpithe vs / suc  
currithe vs / sauiethe vs / and onlie defendithe  
vs. The secnnd part for byddithe all false go  
des. This fyrst part is the ground / originall /

# XXXVIII

and fundation of all vertewe / godlielawes or  
 Christiane workes. and where as this precept  
 and cōmaundement is not fyrst layde / and take  
 as thonly well where of springithe all othere  
 vertewes / what so euer be donne seme it neuer so  
 glorious / ād holie vnto the worold it is nothig  
 bnt very supersticion / and hypocrisie as Paule  
 saythe / Ro. 14. Ebr. 11. What puttithe differēce  
 betwene the deathe of Socrates / and Esaias:  
 Diogenes / and Hieremie : Sophocles / ād Jas  
 charie Euripides / and Streuine: Homere / and  
 saint John Baptist: sauing onlie the knolege /  
 and cōfidence in this cōmaundement: I am the  
 lord thy god. what differēce where there betwe  
 ne the Churche of the pharises / scribes / and Hy  
 pocrites / ād the churche of god were not the kno  
 lege of this cōmaundemēt. that containithe too  
 moost necessarie thinges. The trew knolege of  
 God. and the trew honor of god Deu. 4. 12. E  
 xod. 19. 20. Gē. 12. 17. The whiche fundatiō / and  
 grounde of oure religiō / boothe the Testamētes  
 euery where teachithe. also the ymaige of god in  
 oure soule thowghe we be borne in seruitude of  
 sinne and blind vnto all godlinis: souche a spar  
 fell / and dimme light not withstanding remain  
 the in the soule / that oure awne cōscience criethe  
 out against vs / whē we vtterly contēne / the re  
 uerence / and diuine maiestye of God: as it ap  
 perithe by the horrible / and ferfull deathe / of so  
 uche



as though it more easie to destroy there  
 awne liuing bodies/then to endure the conflict  
 and dolours of there awne conscience withe the  
 iudgment/and contempt of Godes lawes / as  
 it is to be seene leuing profane exēples a part in  
 Saul/and Judas: withe all other souche in ou  
 retime/that ar the causers of there awne dea  
 the. The subtiltes of the deuill must be takē hede  
 of therefore/and knowen betime/lest he shew vs  
 God in an other forme then he shewithe himsel  
 fe in his word and this cōmaundement. Where  
 he saithe that he is oure God.to say: as well re  
 die to punishe vs/if we cōtemne him: as to heal  
 pe vs if we loue him. The deuill goithe a bout  
 an other thing:ād would all mē/as lōg as they  
 haue a purpose/and bent will to synne / thinke  
 that God is a mercifull God/agentle / swete/  
 and fyggie god/that winkithe/and will not see  
 thabomination/and accustomed doing of ile.  
 but when the conscience felithe the displeasure  
 of God and sekithe redresse/he amplifiythe/and  
 exaggeratithe the greatnis of sinne/shewithe it  
 as fowle/ād as horrible as it is in deade/ ād mo  
 re. extenuatithe the mercie of god/makithe him/  
 thē a cruell/and an vnmercifull tirāt/as impos  
 sible to optaine mercie of/as to sucke water out  
 of the drie pumpeffe/or burning cole. Where  
 fore seing his maiestie is inuisible/and can  
 not be knowen of mortall man as he is: and  
 like wyce be cause man yeuuythe litle credit/

or none at all vnto his blyssid word he presentis  
 the all his workes/heuen/and Erthe vnto mā/  
 to be testimonies/and wyttis of his great pow  
 re/that man seying those creatures/ and woun  
 derfull preseruation of the same / might thinke  
 of god the maker of all thinges/ and thanke him  
 withe all the hart: that he would say these wo  
 des vnto himoile creature/and wormes mete.  
 I am the lord thy God. by his workis he shew  
 id himselfe thus vnto Adame Gen. 2. ad vnto  
 the naturall phi. Ro. 1. also vnto every resonable  
 mā Deu. 30. how be it so far hath the deuill blin  
 did many ( would to God only the infideles/  
 and not souche as be accomptid Christians)  
 that they take as mouche knolege of God by the  
 contemplation of his workes/ as Midas the  
 knig by the contemplation of his gold. Wherfo  
 re seing we belyue with souche difficultye this  
 worde of God/ I am the lord thy God: and the  
 deuill hath blindfoldyd/ and darid oure sight/  
 and so be wicchid all oure senses/ that we hyre/  
 nor see ony thing to the glory of God/ and salua  
 tion of oure saules: he addithe yet other testimo  
 nies to acertaine vs that he is oure God. and lea  
 uithe nothing vndon/that might drawe vs vn  
 to a firme/and constant biline in him: setting  
 before oure Eyes the glorious and wonder  
 full deliuerance/and defence of the people: whē  
 he browght them our of Aegypt. souche testis  
 monyes

monyes addyd he vnto his word / to stablishe  
 oure faith allwaies. to Adame / and Abell / whe  
 the fyre from heuene / burnid there sacrifice Ge  
 ne. 4. 9. 17. Exod. 12. so vnto vs: vnto whō he ha  
 the yeuen the same word Ro. 1. hathe yeuen for  
 the confirmation therof his dere sonne Iesus  
 Chryst / born / ded / and resuscitatid from dea  
 the to shew vs him selfe and to teache vs that he  
 is our God to saue vs from the seruitude of  
 hell / and sinne / and to healpe vs as many times  
 as we call vnto him in chrestes name. for only  
 in him we cum to thacknolege of God that he  
 will be oure God. Thowghe the Jew / and the  
 Turke / know there is but one God / and after  
 there religion would honor him: yet dout they  
 whether he takith cure of them / will hyre there  
 peritions / wil be honorid of them / and how he  
 wil be be honorid. for they haue not the word of  
 God / as Christ gaue it but as they falsely inters  
 pretat it / to the contumelie / and dishonor of  
 Christ. But we know him to be oure God as  
 this commaundement saithe: in Christ Iesu /  
 Ioan. 1. Matt. 11. Jo. 16. When we haue a trew  
 knolege of him by his word / we must yeuen  
 him the same honor / that his commaundement  
 requirith / to say: obedience and fere / saythe /  
 and loue. Repete the wordes agayne of the com  
 maundement / and marke them. I am the lord /  
 thy God. if he be lord: then hathe he powre ouer



body and soule: obey him therfore lest he destroy  
 them boothe. thy God. if he be God / all thinges  
 be in his powre / and hathe sufficient / boothe for  
 the / and all other / and will yeue it the / because  
 he is thy god. he nedithe for him selfe nether hea-  
 uen / nether Earthe / nor ony thing / that is there  
 in. ad to put the out of dout therof / he browght  
 not onlie the people out of Aegypt / to warant  
 his promisse: but also send his only sonne / to  
 dye for thy sake / that he might be thyne / and  
 thow hys. Rom. 6. Esa. 53. The effect now of this  
 part of the commaundement is: to declare / and  
 bring man vnto a knolege of God as ye se. and  
 ons knowen by his word / requirith also man-  
 nes deuotye / to honor him / in trew / and perfere  
 religiō. the whiche cōsistyth in fere / saythe / and  
 loue. the whiche thre poyntes Moses diligētlye /  
 and at large declarythe / in the 6. 7. 8. 9. 10. 11.  
 Chapiters of Deut. and doothe nothing else in  
 all them / but expound this fyrst commaundes-  
 ment. I will shew the partlie how / and then re-  
 de the places / and lerne more by thy selfe. In the  
 begynnyng of the 6. Chapiter he shewithe whers  
 fore thow shuldest fere him / and kepe his cōma-  
 ndementes / sayng it shalbe to thy profet. this  
 is the maner of all men / that would haue ony  
 thing donne: fyrst to shew what profere folowi-  
 the the doing of it / that the commodite / myght  
 excitat the mynd / and studie of him that shuld  
 do

do it. Moses saithe it shalbe well withe the. god  
will multiplie thy fede/and yeuether a land flow-  
ing withe milke and hony. Now if thou fere  
the lord god/this shalbe thy reward. and the sa-  
me selfe promesse thou shall fynd/many times/  
annexid withe the fere of god/before thou co to  
the end/of the ii. chapiter. al healtbe/and loy fo-  
lowithe the fere of god. Marke those wordes  
well/and print the in thy hart. fere of no ile/nor  
sickenis/contagious aer/or disease: so thou ha-  
ue this medicine of godes fere/in thy soule whi-  
che preseruithe healtbe/and expulsi the all disea-  
cis. Galenus hathe wrote bookes de tuenda sa-  
nitate. That is to say to preserue healtbe. so has  
the Hippocr. Cornelius Celsus and other. They  
prescribe those syr thinges to be obseruid of as  
many/as would liue in godd healtbe. The tepe-  
rature/and cōdition of the aire. 2. Moderate vs-  
se of mete/and drink 3. Motiō and exercise of  
the body/and rest of the same 4. Slepe and wac-  
he as the complection by nature shall in tyme  
conuenient require. 5. fullnis and Emtenys of  
the bode Gale. lib. 2. aph. comment. 17. et lib.  
2. de Compos. medic. 6. perturbations/ and pas-  
sions of the mynd. for many hathe died with  
souce passions of the mynd with soden sor-  
row as P. Rutilius. Plinius libr. 7. Cap. 36.  
and M. Lepidus. some withe soden loy as the

Noble woman Policrata as Arist. wryteth. so  
 dyed Diagoras as Gellius wryteth lib. 3. Cap.  
 15. and other as ye may rede Plin. lib. 2. Cap. 53.  
 Valer. Max. lib. 9. cap. 12. Some died for shame  
 as Diodorus Plin. lib. 2. cap. 53. Homere Vale.  
 lib. 9. cap. 12. The phisicians promysith the healthe  
 if these 6. rules be obseruyd. but God sayeth all  
 those be inuayne with the out the fere of him Deu.  
 27. 28. 30. there seth the word of God / And loke the  
 secound booke of the kniges cap. 24. How it was  
 prouid trew / where as the pestilence infectyd  
 the hole lannd of Canaan / from the Cite of Sā /  
 vnto the Cite of Bersabee / in thre daies. so that  
 there died 70. thousand mē in that short space.  
 In the end of the 6. chapiter of Deu. Moses exor  
 tithe the people to fere God. to a vayde the pun  
 nishment / that folowith the contempt of Gods  
 des commaundement. and this is the moost  
 apt / and best way / to perswade people / that car  
 rithe for no vertew / nor will not be mouid with  
 ony promesse / or reward / that folowith the well  
 doing. I am a Zelous God / and the lord thy  
 God is in the mydle of the. Whiche wordes de  
 clarithe / that when people will not obay his cō  
 maundementes / and receaue his loue / and fa  
 uour: he waxithe angre / and vsithe the extreme  
 remedy / the f furge of aduersite / that who so es  
 uer will not willingly be fere meanes boghe / be  
 forse shalbe cōstrainid to breke. for nothing cā  
 resist /



resist/when he will punishe. The fyrst poynt the  
 refore/of religion/is the fere of God. The second  
 is faith/and confidence in his word. Therfor  
 re saith Moses: Audi Israel, dominus Deus  
 noster unus est, That is to say: Hie O Israzl/  
 the lord/oure God/is one God. Deut. 6. in this  
 one God/thow shalt put all thy trust/and belye  
 ue. To perswade this saythe into there hartes  
 Moses put not onely the deliuerance out of  
 Egypt before there facis/ But also the Seven  
 moost mighty princes of the worold. Hitthes  
 um. Girgaseum/Aemorreu/Cananeum/Phes  
 rizeum/Hiueum/and Jebuseum. Deut. 7. and  
 in the same chapiter he repeathe and inculcas  
 rythe into the ere this religiō and saythe/ saing/  
 scias itaque quod dñs Deus tuus ipse est Deus,  
 Deus fidelis &c. That is to say/ know thou that  
 the lord/thy God/ he is thonly/and trew God/  
 and so forth. Then rede vnto the end of the ii.  
 chapiter how busie and diligent Moses is / hes  
 pyng argument/ vpon argument to perswade  
 the people to belyue God/and his word/ and to  
 stablishe this commaundement / and rout it in  
 there/and oure hartes. All the workes of God  
 heauen and Erthe/all the Miracles wrought  
 in the old Testament/and in the newe were don  
 ne to proue vnto mortall man this precept to  
 be trew. I am the lord/thy god/and be none o  
 ther thing but interpretations of this com

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maundement to stablishe the verite of his word.  
 The thyrd is loue/wherfore he saythe loue the  
 lord/thy God with all thy hart/all thy soule/ad  
 with all thy poure Deut. 6. Moses in the end of  
 the chapiter /shewith wherfore this oure God  
 shuld belouid.he will giue youe saithe he the lād  
 that ye neuer deseruyd frely for his promisse sa-  
 ke.ad in the 7.chapiter /he promisithe to destroy  
 a people more strong then they be.in the 8. chapi-  
 ter he saithe that he fed them in the wildernys/  
 withemet from heauen/whyche they / nether  
 there fathers neuer knew.By these and other ma-  
 ny reasones/he prouokyd the people to this part  
 of religion/the loue of God. In case ony benes-  
 factour/or he that doithe good to an other/be to  
 be louyd/spetiallye this oure god is to be louyd  
 saythe Moses. We may like wyce consider his  
 benefytes to wardes vs and so expulsc this des-  
 testable and horryble vnkynndenis towarde  
 him. As is the leauyng vnto vs of the scripture  
 wherby we know his blessyd will for the grace  
 of the holie gost that ledithe vs to knolege / des-  
 fendithe vs from ile/and preseruethe vs in vers-  
 tew. The greatist Argument of all/the byrthe/  
 and deathe of his only sonne/yeuen for oure res-  
 demption.Then doothe Moses teache how we  
 shuld loue him/Deut. 6.with all oure hart/ all  
 oure soule/and all oure forse. Of these partes  
 cōsystyth the man for the hart is the origynall of all  
 affectes

# XLVII

affectes and desires . when the law requirith  
 the loue of God with all the hart/ it requyryth  
 all mans affections to be sincere and pure/ and  
 holy directyd into the loue and obedience of  
 God. for he is a gelous God: he is not content  
 with the fourth part/ or the halfe/ but requyry  
 the the hole hart mynd / will / affection and  
 lief of man. He is not content that we loue  
 him / with one part/ and the worlde with the  
 other. These wordes for byddyth not/ but that  
 we may loue oure honest frendes / parentes/  
 and other as it is wroten/ Exod. 20. Deut. 5. so  
 that there loue be in God/ and for God : not es  
 quall / nor aboue the loue of God. if Election  
 happen/ that in the louyng of the one/ follow the  
 hatred of the other: thou art bound to hate thy  
 father/ thy frendes/ and also thyn awneliffe for  
 the loue of God/ Mat. 10. last of all thou must  
 loue him with all thy forse. by the whiche word  
 is vnderstonde all the powres boote of bodye  
 and soule/ the senses interioure/ and exterioure  
 what so euer they be and as the holye gost  
 hath yeuen them. so that nether the inward  
 man / nether the vtwarde man be defyld  
 by synne/ as Saynct Paule saythe 1. Thessal.  
 5. These wordes must be thought apon :  
 that man aplye the yefft of the holye gost aright  
 to the glorie of God and profet of his churche:  
 wherof we be all membes, one hath the yeffte



# XLVIII

of prophetie/ to iudge of thinges to cum: an o-  
 ther of knolegeto open the misterijs hyd in the  
 scripture/ an other the yest to confort and yeue  
 consolation to the afflyctyd / thother the yeffe  
 trewly to dispence and distribute the goddes of  
 this worold with out fraude/ the other the yeffe  
 to perswade by the word of God people to amēs  
 dement of lise with the tong / an other with the  
 pen/ one the gyfft to serue God in the ministe  
 rye of the churche/ the other to serue God in the  
 ministry of the commune wealthe / the one apt  
 and strong/ wisse and prudēt in affers of warr/  
 the other to kepe good rule and gouerne in peas  
 ce/ thone apt to one thing/ the other to an other.  
 Euery man therfore remembre this commaunds  
 dement. Loue God with all thy forsc: and ap-  
 plye the yeffe that the holye gost hath e yenen the  
 to the glorie and seruyce of God. it is an horri-  
 ble synne before god/ the abuse of his yefftes whe  
 ther they be of the bodye or the soule/ *Matr. 25.*  
 Moses now as thow seyst/ hath taught vs to  
 know God / and shewid vs how to honor him  
 in faithe/ fere/ and loue: and shewyd many rea-  
 sones why we shuld yeue him this honor and  
 obedience: so that the fyrst part of the fyrst com-  
 maundement I am the lord / thy God : may  
 be vnder stond of euery man that is willing  
 to know God and his awne saluation. Bes  
 fore he expundithe the second part of the com-  
 maundement

# XLIX

maundement. Thow shalt haue no strange Gods before me: he admonys hythe the people of a very necessary doctrine. That is to say: how they shuld behaue them selves in prosperite and wealthe: and vse the commodites of this world. we know by experience and dayly proue that nothing more with drawithe man from the honoz/ loue/ and fere of God / then those too. felicite/ and aduersite. As Christ teachithe oure sauour / Matt. 13. Marc. 4. Luc. 8. by the similitude of him that sowyd and part sell by the way syde/ part vpon the stones / part amōg the thornes. by the sede in the stonye ground Chryst vnderstondythe souche as leue his word for the calamities / and affliction of this world. By the sede among the thornes souche as here the word of God: howbeit / it bringythe forth no frute by reason of the cures of this world/ and decete of rycheis. Moses therefore shewithe like a good Prince and faythfull preacher what is to be don in boothe these states/ and conditions of liffe. in prosperite / and aduersite. so that if is consell be folowyd: there is nether prosperite / nether aduersite / can withe draw man: frō the will and pleasure of god. The first doctrine to kepe man from the displeasure of God in prosperite is wroten / Deut. 6. Erit cum introduxerit te dominus Deus tuus in terram, quam iurauit patribus tuis, Abraham, Isaac, &

& dederit tibi ciuitates magnas atque bonas,  
 quas nō ædificasti: Domos quoq; plenas omni  
 bono, quas tu non impleuisti, & cisternas exci-  
 las, quas tu non effodisti, uineas et oliuas, quas  
 non plantasti, comederisq; & satiatus fueris.  
 Cauebis tibi ne forte obliuiscaris domini, qui  
 te eduxit de terra Aegypti, de domo seruorum.

That is to say / when the lord / thy god shall  
 bryng the into the land / whiche he promysyd to  
 thy fathers Abraham / Isaac / and Jacob / and  
 shal yeu the / great cites and good whiche thow  
 neuer buldyst / howses furnyshyd withe all ne-  
 cessarys / whiche thow replenyshyds not / and  
 water pittes that thow dyggyst not / uynes and  
 olyues that thow plantyst not / and thow eate  
 and be satisfiede beware thow for gotenot the  
 lord / that browght the out of Aegypt / from the  
 howse of seruauntes. Here seist thow what dan-  
 ger and perill is anexyd whith abundaunce ad  
 prosperous fortune in this worold / and how  
 commune an ile it is: in maner takyng effect in  
 all men that possessythe the goddes of the wor-  
 rld. As Esai saithe: let us eat and drynke / to mo-  
 row we shall die. As Moses saythe Deut. 32.  
 the people replenyshyd thē felses withe the gyff-  
 tes of god / and rebellyd / vsing prosperite and  
 god fortune for soke god. And Luc. 12. the ryche  
 man sayde. My Soule thow hast great ryches  
 and shalt vse them many yers: take thyn ease /  
 eat /



eat / drynke / and be merye. By these examples  
 thow seyst that Moses prescribyd not without  
 cause this regle / how to vse oure selves in pros-  
 perite. The whiche rule contaynythe too pre-  
 ceptes: thone to vse moderatlie the yefftes of  
 god / and not to abuse them: the other to actnos-  
 lege them to cum from god and to put no trust  
 in them. The ryches of the worold abusyd engē-  
 drythe pryde / and for gotefullnys of god. There-  
 fore Moses admonys hythe Cheselye man in his  
 wealthe to be ware he forgote not god. And in  
 the 8. cap. he shewithe the cause why we shuld  
 not glozre / nor trust in thē / allthowghe they be  
 must iustlye and rightwysly gotten. god yeuythe  
 thē saithe he / and be not gotē with oure labours  
 and payne. I know what men ar wont to say.  
 when hard any of these new gospellers that a-  
 ryche man acknolegid not god for god / ad cōfes-  
 se the same vnto other. So mouche may euery  
 man that is not out of his wytt cōfesse. Dauid  
 saythenot / the foole saythe withe his tong there  
 is no god / but in his hart psal. 12. verely to a-  
 cknolege only god to be God / only to trust vn-  
 to him / and not vnto the creatures of the wo-  
 rld it is a rare thing in prosperite. few thincke  
 by how smale a threde all the certaynty of ry-  
 ches hangythe / and that sodenly they may perys-  
 che. then shuld man moost suspect the fortune  
 of this worold whē she simplyth moost / be cause

She is brytyl and vnconstant as the Poet Horace teachith when prosperite promisiſſe the ſecuryte and reſt in the goddes of this worold : it is a hard thing / and rare / verely to thinke only God to be the yeuer therof / and can ſodenlye take the thinges away that haſte bē gather wiche great paynes and tranelles. Therfore he maketh many tymes of Tryche man / apowre man / of one that ruled all / contemnyd of all / of Creſus King and ſo puniſſe him becauſe men ſolow wiche not this precept and commaundement of Moſes abuſe not the yeſtes of God / and for gote hym not in the tyme of prosperite. The other impediment that ledith vs from this religion of God fere / ſaith / and loue : is aduerſite. wherof he ſpeaketh cap. 8. Deut. God led the xl. yers in the deſert / to puniſſe him / and to tēpt him / to know what was in thy hart whether thou wouldeſt kepe his commaundement or not. Puniſſed he / and ſuffrid he to hungre / fed he from heauen whiche he met thou knewiſt not / nether thy fathers knew not / to declare vnto the that mā onlye leuieth not by bred but by all thinges that procede from the mouth of God / lyuith mā. when mā is oppreſſed wiche aduerſites / and trouble in this lieſe : then commithe thou ghtes as thicke as haile whether God loue him that is puniſſed : diſputeth why and what ſhuld be the cauſe of theſe troubles / and aduerſite / then he reuoluithe / to ſit /

sithe/and turnithe boothe the nature of God  
 and man in his cogitations: knowithe God to  
 delite in doying well vnto man/and that man of  
 all creatures is the moost excellent. he fyndithe  
 God seuer/and of all creatures/man moost mi  
 serable/and subiect to aduersites. and the more  
 man applyethe vnto the commaundementes of  
 God: the more miseris of this worold ar hepyd  
 vpon his hed. it is not therfore with out cause  
 that Moses prescribythe a remedy/ lest man  
 shuld depart/being in the thrall'and brake of ad  
 uersite from this religion/ fere God / beline in  
 God/aud loue God. Moses would kepe man  
 in his ebedience / and offyce towardses the law  
 in declaryng the causes why God punyshithe.  
 Shewythe that it is for no hattred that he  
 punishyth but for loue. and that he syndythe all  
 wayes in man/iust mater worthy punishemēt  
 as Paule saythe Ro. 5. that deathe by reason of  
 synne entrid into the worold/ so that the integri  
 te and perfetnis of mannis nature by synne is  
 loost/and made like vnto the nature of the bru  
 te bestes/frutes/and herbis of the syld. Job. 14.  
 and Isay cap. 22. 40. Eccl. 14. Psal. 102. therfore  
 regod for synne being angre/punishithe the mi  
 serable nature of man being spoylid of his ory  
 ginall and fyrst perfection withe many calami  
 tes as Dauid saythe Psal. 89. Defecimus in ira  
 tua. That is as mouch to say/thow being angre



for synne we are subiect vnto death. Rede the  
hole psalme if thou canst. it is Moses prater  
wher in is declaryd how bryffe/and miserable  
the liefe of man is for synne. vnto this naturall  
corruption is annexid oure wilfull malyce and  
contempt of God/as we se in Cain / and Esau/  
like wyce in this people of Israhel/whiche were  
diligently instructyd/and godly browght vps  
pe by Adame/Isaac and Moses: yea in oure sel  
fes that dayly rede and here the word of God  
yet nothing the better. Therfore Moses saythe  
that God led them in the wilder / nys to punishe  
he there synne. Whiche is the pryncipall caus  
se of all calamities. then punishythe he to pro  
ue souche as be his/ whether they will perseuer  
withe his commaundement or not. Thus tems  
tyd he Abraham / and Jacob for the space of  
all his liefe. and laythe more aduersites many  
tymes vpon souche as be of his trew churche  
then vpon other/ As these examples declare.  
Manasses the tyraunt cut Esai the prophet a  
sondre with a sawe / Apries killyd Hieremie  
The Bysshopes Zacharie/Herode John Bap:is  
ste/withe other. When souche aduersites hap  
pen: let noman depart from the trew word of  
God/but say withe Micheas the prophete cap.  
7. I will sustayne the punishment of God/  
for I haue offendyd him. withe Esa. 64. cap.  
behold we haue offendyd / and long contyned  
wid

wold in synne wherfore thou art angre. God  
 when he punishyth: workyth the too godd deades  
 at one tyme. Corectyth the synne/ and callyth  
 the synner to penance/ as we haue Exam-  
 ples in Dauid/Osias and Manasse. and saynt  
 Paule sayth 1. Cor. 11. We ar punyshid of the  
 lord / lest we shuld be damnyd withe the wo-  
 rld. if thou be a godd man / and yet punys-  
 hyd / reyoice: for the punyschement is a testimo-  
 nie of the doctrine / and religion that thou pro-  
 fessist / and hast many felowes. The patriar-  
 ches / prophetes / Christ / and the Apostelles /  
 whiche would rather suffre deathe / then deny  
 the profession of the gospell / Matt. 16. 2. Tim.  
 3. Psal. 123. 115. There be many other causes  
 why God punishyth / and why the punysch-  
 mentes shuld be patientlietaken / It were a bo-  
 ke mater to reherse them. I will only speke of o-  
 ne cause more that Moses wrytithe in the sa-  
 me 8. cap. and passe ouer the rest. God made the  
 hungre / and fed them withe mere from heauen /  
 that they shuld know / man lyuyd not only by  
 bred: but of all thinges / that procede from  
 the mouthe of God. Some men vndre-  
 stond that Moses menyth that the body ly-  
 uithe withe bred corporall / and the soule wi-  
 the the word of God / seing that man consisty-  
 the of those too partes: the body / and the soule.  
 It is trew / and a godd interpretation / how

be it/if these wordes be referryd only to the bod-  
 dy in this place of Moses/it shalbe consonaunt  
 withe the circumstance of the text/and declear-  
 re his purpose the better. Tho wgheman put  
 mete into his body that of his one nature men  
 iudge to norishe/ yet except the fauoure and gra-  
 ce of God digest/and dispose it/into every mem-  
 bre of the body/it norishithe not: as we se in mos-  
 ny menthat eatithe mouche and many times in  
 the day: yet is nothing the stronger. The phisiti-  
 ons call this diseace a pepsian / cruditatem whe-  
 there is no digestion at all. somtyme dispepsian  
 Deprauatam concoctionem / when the mete is  
 turnyd in to a contrary qualite. somtyme vrad-  
 pepsian/ Tardam concoctionem. When the sto-  
 macke digestithe withe difficultie and long pro-  
 tract of tyme. this I speke only to this purpose  
 that nether mete/ nether medycine/ nether phisi-  
 tion a waylithe: except God say amē. if thou wilt  
 take profet of the thyng thou eatyst: folow the  
 phisycke of Paule 1. Tim. 4. speking of the met.  
 sanctificatur per sermonem Dei, ac precationē.  
 it is sanctified by the word of God and prayer.  
 it is not onlie lawfull for the to eate it/ but also  
 God will yeuē the norishmēt. That the met and  
 dryng fedythē not the body withe out the fauor  
 and blyssing of God: it is declarid Leuit. 26.  
 Ose. 4. Miche. 6. ye shall eat and yet not be satis-  
 fied. Thus doo the Chrystis Answer vnto the de-  
 will



will proue Mat. 4. when he vngryd in the body and not in the soule. Therfore his answer must be referryd only to the body. Godes punishmēt therfore taught the Jsraelitis this doctrine that God yeuithē not only mete / but also vers tew there vnto to norishe him that eatythē. Seeing now that the Jsraelites by aduersite were browght vnto the knolege of there synne and instructed withe this farther doctrine that God yeuithē as well vertew vnto the mete to norishe him that eatithē as the mete it selfe: there is no occasion that they shuld therfore leaue god / but rather accept the punishment withe thankes as a good scole master send to teache them there he althe and the will of God / as Dauid saythe psal. 118. Vtile mihi est quod in miseriā deiectus sum ut discerem decreta tua. That is to say. it a vaylis the me greatli / that I am punishid / to lern thy commaundementes.

The fyrst part of the fyrst commaundement contaynithē as thow seyst by the interpretation of Moses the fōtaine and Originall of all trewe religion and is as the fundation and rowt frō whence spryngithē all the other commaundementes / and is cōprehendid in these 4. wordes. knolege of God / fere of God / saythe in god and loue of God. farther in the interpretation of the same he hathe taught his people / and ve: how to vse oure selves in prosperite and aduersite. For

## LVIII

eche of them drawithe man from the 4. a fore re  
 her syd vertewes: except the mynd of man be ful  
 lyd perswadid by the word of Gdd / how ames  
 nes / and godliemoderation may be kept / when  
 man hathe abundauce. and how / to whom /  
 and when / vse liberalite / and dispensation  
 of his goddes. like wyce how man shuld withe  
 patience susteyne the hand of God in aduers  
 site for the time of this present liefe whiche Job  
 describythe cap. 14. to be nothing but a vanis  
 te / by these wordes Man born of a woman / ly  
 uythe but a few daies and is replenysshid with  
 affliction / spryngythe and wethrythe a way  
 as a flowre / fleythe as shadow and comot long  
 indure so saythe Esai 22. 40. If thou rede the  
 booke that wyse Salomon wrote de contemptu  
 mundi. to say of the contempt or vanite of the  
 worold: Callyd Ecclesiastes thou shalt not on  
 ly lern what the worold and man is but also  
 take aduersites in the better part if thou fol  
 low his counsell. the booke contaynythe but  
 12. chapiters rede and marke euery monethe  
 one Then at theyers end thou shalt rede it o  
 uer. if thou put therichis therof into thy hede  
 thinke thou hast gaynyd well that yere thou  
 ghe by the ponyshment of God / thou hast los  
 ost other wayes all thy goddes in the worold  
 vnto thy shurt.

Now folowythe the second part of the fyrst  
 commas

commaundement.

Thow shalt haue no strange Godes before my face.

This part of the commaundement remouys the all false religion / and supersticion / where with all the glorie and maiestie of God might happen to be demynishid or dar kenyd in the soule of man which chaunsythe as many tymes as man attributythe vnto any creature the thyng that is dewe only vnto God. or when we would honor God or do any thing acceptable vnto him as we sayne of oure a wone brayns and not as his word teathithe. This honor we aw only vnto God. saythe / loue / fere / and prayre. now to attribute any of these to any creature is Idolatrie and to haue false Godes before his face. onlie God shuld be our hope / saythe / loue and fere. Hyme only shuld we pray vnto Esa. 8. Psal. 18. 28. To pray / or trust in any ded saynct departyd our of this worold is Idolatry and agaynst this commaundement and those that do it hathe nether comaundement nor exāple in the scripture to approoue there doynges. souche as fere The menaces and threteminges of the deuill or of deuilliske people that myndythe the subuersiō of godes holie word and persecution of souche as folow it / and belyuythe not that god hathe powre to kepe



them under and will so do for his wordes sake  
 hathe false goddes before his face for onlie he is  
 to be feryd Matt. 4. 10. Esa. 51. Souche as be yes  
 uen to Astronomie/ or other that superstitious  
 lie obserue the course and reuolution of the hea  
 uens thinke they can do good or harme/ yeue  
 good fortune or ile as those think and iudge that  
 eleuate the figure of heauen to iudge what shall  
 folow them/ when they perceaued by there Marys  
 uites vnder what signe the were born: offend  
 against this commaundement. the whiche ab  
 homination hathe not only byn vsid before ou  
 re time of superstitious persons/ but also now a  
 daies of the that hathe a right knolege of God.  
 Souche as yeue ouer mouche faythe vnto Mes  
 dicines/ or the nature of stones/ and herbes as ye  
 se 2. Paralip. 17. commit Idolatrie. souche as  
 yeue faythe vnto the coniuration or forsery of su  
 perstitious persones as to priestes that blisse wa  
 ter/wax/boue/ bred/ashes/candelles/or other.  
 to wycches or southsaiers wher they abuse the  
 name of God / to sing out the fire of him that  
 hathe burnid his hand/to stanche blud/to hea  
 le man or best: or to souche as destenish what  
 shall happen vnto man/and what plennies shall  
 folow of graine and frute in the earthe / healt he or  
 sickenis in the ayre/committe the Idolatrie Les  
 uit. 17. Deu. 18. I speake not against the knolege  
 that man seeketh for/whether it be in the heauens  
 or

or in the earthe/so that they extēd there studie to  
 this end/to glorifie god in his workes ād not to  
 make the workes god. well we be assurid by the  
 scripture He. 10. and also by those that knew not  
 the scripture that no constellation of heauen/mi  
 stemperature of the ayre/water / or earthe can  
 hurt him that ferythe god/ as the testimonys of  
 the scripture declare. only the disobediēce of mā  
 to wardes god makith man subiect vnto these  
 diseacis and sītenis that mā is troblyd wīthe all  
 Ex. 5. 9. Leui. 26 Nu. 14. Deu. 28. 2. Re. 24. 3. Re.  
 8. 1. Pa. 21. 2. Pa. 6. Eze. 6. 7. 14. 28. 33. 38. Rede the  
 90. Psa. that begynnith: who so restith in the  
 secretes of the highist / logith in the harbor of  
 the omnipotent. in latine it begīnith after the  
 oldtrāslaciō. Qui habitat in adiutorio altissimi  
 in protectiōe Dei celi cōmorabit. in the whiche  
 Psalme/is shewid how suer ād fre from all ile/  
 ād diseacis he is/that puttith his trust in god/  
 and that heauen nether earthe or ony thing that  
 is in thē shall molest him. rede ād se. Cic. i the first  
 booke of diuinatiō Mockith these blind cōiectu  
 res/ād fore destenis. querit ūde Iubiter cornicē ā  
 leuaet coruū ā dextra canere iubet. asfyrthe i deri  
 siō of those southe saiers/how appenith it/that  
 Iubiter cōmaūdieth the Croe to sing at the lefte  
 hand and the Raven at the right hand. Esa. ca.  
 30. and 31. shewith an other kind of Idolatrie  
 whiche was vsyd and punishid in oure fathers

and likewise daily we see the same with our eyes.  
 confidence and trust in the power of the flesh. where  
 souche as be in league/and confederacie to gather/to  
 mouche trust in there awne strenghe/and power.  
 redethose too chapiters how the Israelites en-  
 trid league with the Egyptians / and what was  
 there end /and confer the same into owre tyme what  
 Cities/what Princes/and what strenght after  
 the iudgmēt of the worold was vnyt to gather.  
 but because God was out of the league/ se the end/  
 how it auaylid nothing. to the same confusion  
 shall at lenghe com/ all kinges/ and kingdomes  
 that trust more in there riches/munitions/and  
 confederacie with mē: then in God. There is for  
 biddin in this part of the comaūdemēt: that no  
 mā shuld yeue thākes for ony thyng receaued in  
 this worold/to ony other sauyn to god. Therfo  
 re Use the Prophete callithe the synagoge of the  
 iewes a hore/because se attributid the giftes she  
 receauid of god vnto here false godes. the same  
 teachithe Esa. 57. this idolatrie is at large wro  
 tē Hie. 2. rede the chap. and conferre it with our  
 tyme that partithe the thankes/ and preasis/ that  
 only shuld be yeue vnto god/with the saintes  
 departid/out of this worold. Euery mā as his  
 superstitiō ledithe him. he comendith his ryches  
 to god/and S. Eras. his ox to god/and S. Luke/  
 his horse to god/and S. Loye/ for euery diseace  
 he hath a diuerse patrone/ and honorythe hym  
 with the prayer / that only shuld be saied vnto



# LXIII

god allmighti/ i the name of christ. Jo 15. 16. this  
 Idolatrie hathe in maner infectid all the latine  
 churche. the nature of his secrete/ and pernicio  
 use/ must be/ by the word of god well markid/ lest  
 vnder the cloke/ and shadow of trewe religiō/ it de  
 ceauemē of the trewthe. for this idolatrie saithe/  
 and barithe mē in hād/ that she doothe not so des  
 fire helpe of saintes/ or thanke thē for the benefi  
 tes receauid/ as thogh she neglectid/ or offendid  
 the highe/ and only God: but graūtithe and cōfessi  
 the god/ to be the chesse yeuer of all thgies/ how  
 be it/ not only for his mercies sake/ and the meri  
 tes of christ his sonne/ oure sauour/ but also at  
 the intercessiō and praiers of the ded saintes/ ths  
 craftelie and vnder a pretēce of trewe religiō/ doo  
 the she sondre/ and deuide/ the glorie/ and honor/  
 deu only vnto the father/ the sonne/ and the holy  
 goost/ with the saīctes in heauē/ that knowithe  
 nothing of oure cōdiciō/ and state/ i this worold  
 63. Esa. by this meanes oure holders/ boothe the  
 iewes/ and the gētiles/ minglid the rable/ and mul  
 titude of godes/ withe the only god/ and maker  
 of all thing not that they thowght the idoles/ or  
 ymagis/ to be God. But thowght that waye/  
 God would be honoryd. the whyche is vere idos  
 latrye. for the law saythe/ Thou shalt not do the  
 thyng/ that semithe good in thy Iye/ but the  
 thyng I haue commaundyd the to do. Ther  
 efore to auayde all false religion / and sus

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persticion of the mynd / and inward man / God  
saythe thou shalt haue no strange Godes before  
me. the conscience therfore / must be pure / and ne  
te / from all priuie / and secreat thoughtes / of is  
dolatrie / apostasie / or defectiō: if we would god  
shuld approue our religion / to be trew. Euery  
thing that we do for the honor of God / not com  
maundid by his word / is as strange / and not ac  
ceptid of God. As all godd intencions / faynyd  
worke by man / and all thinges commaundyd  
by generall counsellis / not expresseyd in the word  
of God / by the Patriarches / Prophetes / Christ  
and the Apostelles / whiche be / and euer were / be  
fore God / the holy / and Catholike churche. and  
shewithe vs ho so euer add onything to there  
lawes / ar the churche of Antechrist Deut. 4. 12.  
Apo. 22. so callyd God the fyer of Aharone sons  
nes / Nadab and Abihu a stronge fyer. to sai / seu  
che as he commaundyd not. God will haue no  
ne other worke of man then he requirith in  
his expresse word. He condemnithe by this law  
the wickyd sacryfice / ad Idolatry committid in  
the priuate masses / where as people doothe not  
only take frō God / and Christ there dew honor /  
but also make an other God of bred / whiche is  
nomore the lyuing God / then the golden calfe /  
of the Israelitis. as not only the scripture / but  
also the reason of mā / and the senses of all brute  
bestes of the feld / ox / an shepe / with all other.  
The birdes of the ayre / ad fishis of the water doo

the bare record. This vnspeakeable and moost abominable ile/is taken for the principall article/ and chesse pillar of the trew / and Apostolicall churche/of souche as belue not/ the Apostelles writings. But how can it be the Apostolicall churche/when it repugnithe and is clene cōtrarye/to the Apostelles wrytiges/Mat. 26. Mar. 14. Lu. 22. 1. Co. 10. 11. like wice cōtrary to the testamēt/will/and institutiō/ of Christ Jesu oure only sauour/the auctor/and fyrst yener of this blissid sacramēt/of his moost honorable ād pretious blud/in his churche. If it be not lawfull to change manes testament/nor to add / or take ony thing from it / but to execute/and do euery thig as it is there expressid / ād none other wice: Mouche more/nomā shuld take r pō him to chāge the testamēt of chryst. Oh that people for whō Christ hath shed his moost innocēt blud / wold vnderstōd and perceauethis sensible/and manifest abomination. why they belyue these seductors/ād deceauers of Christiāne soules/that ha the not as mouche as one Zote / or pricke of the scripture to helpe themselves with all. Rede/Rede I beseeche the christiāe reader Mat. 26. Mar. 14. Lu. 22. and se how fare there abominable masse/is frō the word of god. And thincke who was the prist that ministrid this sacramēt/and what people receauid it. Then shalt thou fynd the sonne of god/the wysdome of the father/ the



light of the worold / the lamme that died for thy  
saluation / to be minister of this holie sacramēt  
and the churche / or people that receauid it to be  
the elect / ād chosen Apostelles / christes frendes /  
that tought the gospell in all the worold / and  
died for the same / as testimonies / of the truith /  
2c. 1. thē dout not but thou wilt sone / perceauē  
this idolatrie. except (whiche god forbyd) thou  
dout whether crist / ād the Apostel be the trew /  
old / ād Catholicke churche or not. They that des  
send this idolatry deceauē the with lies ād false  
faynid lawes out of there awne hedes / ād not ta  
kē out of the scripture. beline crist / ād his word  
whiche shewithe the truith onlie / and thē thou  
canst not err / no more thē crist him selfe errithe  
nether be dānid / except crist / all the patriarche /  
prophetis / ād apostelles be dānyd with the. thes  
make the beline that holie sacramēt vsid as a cō  
munion vnder boothē kindes / is a new / ād late  
inuētīd doctrine by mā. thou shalt fyond the cō  
trarie ī the word of god Mat. 26. Mar. 14 Lu.  
22. that it is a thousand / fiue hūdrith / and od  
yers old. ād that crist / ād his Apostelles so vsid  
it. Let those / be thy fathers / ād folow thou / thes  
re faithe / ād let the rest go. souche as teache cōtra  
ry doctrine be like wyce the folowers of the Apo  
stelles / ād disciples / but not of Peter / nor steuē /  
but of Judas / as S. Bernhard saithe of the Po  
ep. who hathe bē the chesse doer ī the defacing of  
godes holie word / ād ī plāting of this idolatire

Souche as trust in aduersite to be helpe by any  
 saint/ād not ȝly by god in chřist/make the strā-  
 ge godes.as they do that call vpon the saint de-  
 partyd in the time of warr. As in time past/The  
 English mā vpon S. George. The frēche mā v-  
 pon S. Denys/the Scote vpon S. Andrey why-  
 che is nothing else/but a very gentilitēād ethny-  
 cke custome/ as thowghe theer priuate godes/  
 ād singuler patrones/could yene the victorie ād  
 vpper hād in the feld. or S. George fauore him/  
 that S. Andrey hatythe. what thing is this else/  
 but to set too soules at bare: as the gentiles dyd  
 there godes/ Juno/ād Minerva/withe Venus  
 Verg. Aeneid. 1. & 2. Ouid. Metamor. 12. Hector  
 adest, secumq; Deos, in praelia ducit. That is to  
 say: Hector is cum/ād harthe brought is godes  
 withe him to the feld. what is there betwene the  
 Grekes that trustid in Juno/ād Neptunus/ād  
 the Englyshe mā that trustithe in S. George. or  
 betwene the Troianes that trustid in Venus ād  
 here frendes/and the Scotes that trust in sanct  
 Andrey/if they hope by there helpe / there war-  
 ris shall prospere. but preasyd be the mercy of  
 God/I hyre saye and belyue it / that Englyshe  
 man / harthe resignyd saynt Georgis vsurpyd  
 title/to the luyng God/ the God of batell. No  
 godd man will take me as thowghe I ment  
 Juno / Pallas / or Venus / were as godd as  
 Andrey or the Sayntes that be in glorie  
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for euer with god. But I say that these superstitious persones / that make the there patrones / or singuler helpers of the saintes / differ nothing in this point fro the ethinne or gentill. for as the one honor the he knowith not what / so doo the the othere. booe the folowig there awne imaginatiō / ad superstitiō without testimonie ad cōmā dement of the scripture. Rede the cōmentaries of Thom. valois / ad Nicol. triueth in the 4. booke of S. August. De ciuitate Dei / ca. 30. ad they will tell the / if thou belieue not the scripture what supersticiōe is: where as be these wordes. Supersticio aut uocatur oīs cultus superfluius, quocunq; modo superfluius, siue ex superfluitate eorū que colunt: siue eorū quæ in cultū assumuntur: siue ex modo assumendi. Hoc em̄ istud intelligitur noīe superstitiōis, undecumq; nomen originē habuerit. That is to say / supersticiō is a superfluous religion / what waies so euer it be superfluous: whether it be of the superfluite of the thiges honorid / or of the thiges vsid for religiō or of the maner in religiō. This doubtles is vnderstād by the name of supersticiō / from whens so euer the name hath his begining. what so euer thou do / to plecthe the allmihtie / if it be not commaūdid in his word it is superfluous supersticiō. Remēbre therfore this part of the commaundes mēt. thou shalt haue no strāge godes before my face / ad honor god / saue thy soule / auoide Idolatry



try as his only word teachithe: and beware of  
mannes lawes.

Caput V.

The second commaundement.

**T**hou shalt make the no ymay-  
ge/or ony similitude/ of thynges in hea-  
ue a boue/in earthe benethe/or in the wa-  
ter vnder the erthe. Thou shalt not worshippe/  
nor honor them: for I am the lord / thy God / a  
Jelous God / punysing the iniquitye of the fa-  
thers / in the chyldre / that hate me in the thyrd  
and fourthe (generation.)

**I**n the fyrst commaundement we lernid/  
that God is the onlie / and sole God . and  
that we shuld not thinke/nor fayne ony other be  
sydes him. farther that commaundement / ex-  
pressythe what this oure one God is / and how  
affectionatyd/or myndid towarde vs . full of  
mercy/and redy allwaies to succur / and ayed/  
boothe soule/and body/ in all affliction. shewis  
the vs farther/how we shuld honor/ and reue-  
rence this/oure allmighty and mercyfull God.  
so that thend/and hole sommne of the fyrst com-  
maundement is/that onlye God would be kno-  
wen/of his people to be God / and honoryd as  
god. so doothe god fyrst instruct the mynd/ and  
soule of man / before he require ony out ward

worke/or externall reuerēce.or els all together/  
 were hypocrisie/ what so euer shew / or perfec-  
 tion it semythe to haue/in the Zye of the wor-  
 rold. Helaithe therfore the fyrst cōmaundamēt  
 as a fundation of all trew religion.as the origi-  
 nall / and spring of all vertewe:and openythe  
 the well/and fountayne of al misheife/ and ab-  
 hominatiō/in these wordes/thow shalt haue no  
 strāge godes/before my face.this secōd precept  
 and the too other/that folow in the fyrst table/te-  
 achithe vs/how to honor god in externall religi-  
 on/or outwarde workes/and to shew the fere/  
 faithe ād loue that we baze vnto god in oure haz-  
 tes/vnto the worold. Too of these last cōmauns-  
 demētes/shewithe what we shuld do / and the  
 thirde whiche now Jerpoūd/what we shuld not  
 do. The purpose/end ād will of this secōd cōma-  
 undemēt is: that godes pleasure is/ūto vs/that  
 we shuld not prophane/or dishonor / the trew  
 religiō/or honor of god/withe superstitious ce-  
 remonies/or rites / not cōmaūdid by him. wher-  
 fore by this secōd cōmaundemēt/he callithe mā  
 frō all grosse/and carnall opiniōs/or iudgmen-  
 tes of god.the whiche the folishe/and ignoraūt  
 prudēce/and witt of mā/cōceauithe: where as  
 it iudgithe without the scripture ād forbidithe  
 externall Idalatrie/as in the fyrst internall.

This cōmaundement hathethre partes. The  
 fyrst takithe frō vs/all libertye/and lycēce/ that  
 we

we in uocase represent/or manifest the god inuisible/and incōprehensible withe ony figure/ or ymaige/ or represent hī/ vnto our senses that can not be cōprehēdid/ by the witt of mā nor angel.

The second part for byddythe/to honor ony ymayge.

The third part shewithe vs/that it is no nede to present God vnto vs/by ony ymayge.

Moses Deut. 4. yeuithe a reason of the fyrst part/why no ymaige shuld be made. Remēbre saithe he/to the people: that the lord spake to the in the vale of Oreb: thow hardist a vaice/but sawist nomaner similitude/but only a vaice (hardist thow) Esa. cap. 40. 41. 45. 46. diligētlye shewithe/what an absurdite/and vndecēt thing it is to prophane the maiestie of god incōprehēisible withe a litle block or stone: a sprit/with ā ymayge. The same doothe Paule/act. 17. the text therefore for biddithe all maner of ymagys/ that are made/to expresse/or represent allmyghtie God.

The second part for byddithe to honor ony ymaygemade.

The first word honor/signifythe: to bow hed legg/kne/or ony part of the body/ vnto thē / as all those do/that say they may with good conscience/be suffrid in the churche of Christ. To seruethem/is to do somme what for there sakes/as to sensethem withe incense/to gild/to runne on pylgrymayge to them/to knele/or praye before them/to be more affectionat to one/then



to the other / to set lightes before them withe so  
 uche like supersticion and Idolatrie. God be  
 preacyd / I may be short / or writ nothing at all  
 in this mater / because souche as I write vnto /  
 my countre men: be perswadid all redy aright  
 in this commaundement.

This second part shewithe vs / how Idolas  
 trie procedythe / and takythe place in mennys cō  
 science. The mynd of man when it is not illumy  
 natid with the spryt of God / nor gouernyd by  
 the scripture / it ymaginythe / and saynithe god /  
 to be like vnto the ymagination / and concept of  
 his mynd / and not as the scripture teachythe.  
 When this vanyte / or fond ymagination is cōs  
 ceauyd in the mynd / there folowithe a farther  
 successe of the ile. he purposythe to expresse / by  
 somme fygure / or ymaige / God in the same  
 forme / and similitude / that his ymagination ha  
 the fyrst pryntid in his mind. so that the mind  
 conceauythe the Idole / and after ward the hād  
 workythe / and representythe the same / vnto the  
 senses.

Therefore / God fyrst for biddythe / this in  
 ward / and spirituall Idolatrie / of the mynd /  
 when he saythe / thou shalt haue no strange Go  
 des before my face. if the mind be corruptyd  
 and not perswadid a right: then folowithe the  
 making of ymaiges / and after / the honoring of  
 them. The cause therfore of externall Idolatrie  
 is

is internall/and inward ignoraunce of God/  
 and his word/as Lactantius wrytthe in his  
 booke/of the oryginall of errour. As it cannot  
 be other wyse/ but where as the ayre is corrup  
 tid/there must folow pestilence / and infection  
 of the blud Galen.lib. 1. De disse. feb. cap. 5. So  
 where the mynd is not purely perswaded of  
 god/must folow this grosse/and sensible Idoe  
 latrie/that wold honor God in an Idole. The  
 oryginall cause why the ar made is/that man  
 thinkethe/God would not be present/to healepe  
 him/except he be/presentyd som wayes vnto the  
 carnall Iyes/as the example of the Israelit  
 es declarythe. that requiryd Aron to make the  
 Godes/that might lede them in there Journey.  
 They knew right well/that there was but one  
 God/whom they knew / by the miracles /that  
 he wrought among them. but they thought/he  
 would not be present/and at hand with them/  
 except they might se him in somme corporall fy  
 gure/and ymaige/and that the ymayge/might  
 be a testimony of his presence. so se we that no  
 man fallthe into this grosse Idolatrie:but son  
 he as be fyrst infectyd with a false opynion of  
 God/and his word. then say they/ they woulde  
 see the ymaige/ but the thing representid  
 by the ymaige. against whom writthe saint  
 Augustine in Psal. 118. et 113. in the 4. booke of  
 the cite of God cap. 5. that ymaiges take a way

fere from men/and bring them into error.  
 The aunciant Romaines more religiouslie saye  
 the he/honoryd there godes/withe out ymagis.  
 Seing there is no comaundement/in any of the  
 boothe testamētes/to haue ymagis/but as ye se  
 the cōtrarye. ad like wice the vniuersall/catholi  
 ke/and holie churche/neuer vsid ymagis/as the  
 wrytinges of the apostelles/and prophetis/testi  
 fie:it is but an ethnick verite/and gentiles Ido  
 latrie/to say/God and his saintes be honoryd  
 in them/when that all Histories testyfie/that  
 in maner ffor the space of fyve hundryth yers/  
 after Christes ascensio/when the doctrine of the  
 gospell was moost sincerly preachid/was no y  
 magy vsyd. would to God/the churge were  
 now/as purely/and well instructid/as it was  
 before these auaricious ministers/and dōme do  
 ctors of the lay people/were made preachers/in  
 the churche of god. Rede August. Epist. 49. et  
 Psal. 113. therfore saynet John biddith vs / not  
 only beware of honoring of ymagy/but of the  
 ymagis selves. Thow shalt fynd the origynall of  
 ymagis i no part of godes word:but in the wry  
 tinges of the gentiles/and infideles/ or in souz  
 che that more folowid there arene opinion/and  
 superstitious ymaginations/then the auctorie  
 of Godes word. Herodotus li. 2. saythe that the  
 Aegyptions/were the fyrst that made ymagys/  
 to represent there Godes. and as the gentiles sa  
 (henid



shenyd there godes withe what fygyures/the lyz  
 styd: so doothe the Chrystians. to declare God  
 to be strong / they made him the forme of a lyz  
 on. to be vigilant / and diligent / the forme  
 of a dogg. and As Herodotus saythe libr. 2.  
 Mendesū / formyd there God Pana withea  
 gores face/and gores legges/and thowght thei  
 did there god great honor/because among thē/  
 the herd men of gores /were had in moost esti  
 mation. So doothe those that would be accom  
 ptyd christianes/peynt God/ and his saynctes  
 with souche pycours as they ymagine/in there  
 fantazies. god like an old man/with a hore hed/  
 as thowghe his vthe were past/whiche hathe ne  
 ther beginning/nor ending. S. George/with a  
 long spere/vpon a Folie hakeney/ that gaue the  
 dragon his deathe woūd (as the Peinters say)  
 in the thowght. Sainct whit with as many ro  
 und cheses/as may be peitid a bout his taberna  
 cle. No differēce at all betwene a christianemā  
 and gentille in this Idolatrie/sauing onlie the  
 name. for they thowght not there ymagis to be  
 god/ but supposid that there godes would be  
 honorid that waies / as the christianes doothe.  
 I writ these thinges rather in a contempt/and  
 hatred of this abhominable Idolatrye/ then  
 to lern ony Englishe man / the truythe. for  
 my belyue / and hope is / that euery man  
 in England / knowith prayng to saynctes/

and knelyng before ymagies/ is Idolatrie. and instrumentes of the deuill / to ledemen / from the commaundementes of God. And that they ar apoyntid in many places to be as doctours to teache the people: these doctors / and doctrine the bishopes / and pastors / shall bewaile / before the iudgment sete of god / at the hore of deathe. and like wice the princes of the worold. Whois office is / daily to rede / and lerne tht scripture / that they them selves / might be able to iudge the bishoppes doctrine / and also / se them applie the vocation they ar callyd vnto. it is not only a shame / and an vndecent thing for a prince / to be ignorant what Curates his soubiectes haue / throwghe all his realme / but also a thing so contrarie vnto the word of God / that nothing prouoketh the more the Ire of god / against him / and his realme / then souche a contempt of godes commaundement.

The thyrd part declarithe / that it is no nede to shew God vnto vs / by ymaiges . and prouizeth the the same / with thre reasones / fyrst. I am the lord / thy God: that louyth the / helpithe the / defendithe the / is present withe the. belyue and loue me / so shalt thou haue no nede / to seke me / and my fauorable presence / in an ymaige.

The second reason. I am a Zelous god / and cannot suffer the to loue ony thyng / but in me / and for me. Whē we too were maryd / and knit  
to gather

to gather / for the loue that I bore vnto the. I gaue the certayne rules / and preceptes / how in all thinges / thou mayst kepe my loue / and godds will towardes the / and thou promisydest me obedience / vnto my commaundementes / Exod. 19. so honor me / and loue me / as it stādith the wzotten in the wyltinges / and indētures wzotten betwen vs boothe. I cannot suffre / to be other wyse honoryd / then I haue taught in my tables / and Testament.

The thyrd reason is that God reuenchith the prophanatiō / of his diuine Maiestie / if it be trāscribyd to ony creature / or ymayge. and that not onlie in him / that committith the idolatrye / but also in his posteryte / in the thirde / and fourthe generatiō / if they folow there fathers idolatrie / as I yeue mercie / in to the thousand generation / when the chyldre folow there fathers vertewe Then to auoyde the Ire of god. an to optaine his fauoure / we must vse no ymaigis to honor him with all. this ye may rede Nu. 12. Je. 32. and Esa. 39. how Kyng Ezechias sonnes / loost there fathers kyngdomme / an were caryd / into captiuitie for there fathers sinne. Rede the 13. 14. and 15. chap. of Deu. and se how Moses interpreteth this second cōmaundemēt more at large. Godes lawes expulsith and puttith the ymages out of the churche / Exo. 20. Deu. 5. then nomanes lawes / shuld bryng thē in. As for there dōs



ctrine/they teachethe vnlearnid: it is a weake reason to stablishe them withall. A man may learn/ more of a lineape/ then of a ded ymage if boothe shuld be browghte in to the scole/ to teache.

## Caput VI.

### The thyrd Commaundement.

**H**ow shalt not vse the name of the lord/ thy God/ inuayne.

The end of this precept is/ that we allwayes vse reuerētlye/ the name of god. that is to sai the maiestie and essence diuine / that consistithe in one diuine nature/ and essence/ and in thereper sones. the father/ sonne/ and the holye goost.

This moost honorable/ ferfull/ and blyssyd name/ nomā shuld vnreuerētly prophane/ or temerouslye without godd aduismēt / ons thicke v= pō/ or speake of. but diligentlie take hede of these thre thiges. first/ that what so euer we thicke/ or speake/ be agreable/ and cōsonāt/ vnto the excellētie/ and holis of his name/ and extēd to the settig forth of his glory. Secōd/ that we abuse not his holie worde/ nor peruert the meaning/ and misteris therof/ to serue oure auarice/ ambitio/ or folie. but as he hath opened him selfe/ and his will in his word/ so to know him/ so to fere him/ so to loue him/ so to serue/ so to istruct oure seleses in faith/ and so to teache other. Thyrdly/ that we reuerētlye speake/ and iudge/ of all his workes/ without the out detraction/ or contumelie/ acknowlegyng

his inscrutable prudence/and iustice in all thinges/withe laude/and preace/ as well in aduersite/as in prosperite/ Psalm. 34.

They obey this commaundement / *ād* vse the name of god aright/that preache allmighti god as he cōmaundithe in his word. that pray vnto him as it teachithe/to giue him thankes for aduersite/and prosperite/as it teachithe/ to cōfesse hi before the worold/ as it teachithe. these be the workes of this thyrd cōmaūdemēt / *ād* be cōmēd id vnto vs/in all the scripture. As well ūto the princes *ād* magistrates of the worold/*ād* eue ry priuate person/as vnto souche as be appoyntyd vnto the ministerie/*ād* office of the churche. That euery priuate person is boūd to teache souche/as be vnder him / the fathers there childre/ the elders the yonger/ thow maist reade in these places of the scripture/ Dent. 4. 6. 11. Psalm. 77. Tob. 1 That the princes shuld do the same vnto there subiectes/ reade. Deu. 17. 2. Re. 1. 3. Reg. 10. Job. 4. Psa. 30. 50. As for the ministres dewtye/ there be as many places that cōmaūdithe thē to do there office/as be names of bookes/*ād* in maner chapiters in the Bible. As be for prayers ūto god/*ād* thākes yeuing/how/*ād* whē it shuld be dōne/the booke of Psalmes / writings of the prophetis/*ād* apostelles/like wice the cōmaūdemēt of our sauour christ declarith/Mat. 6. Jo. 14. The confession of God/and his word before

the worold/is cōmaūdid in boothe testamētes.

And confirmyd wīthe the extmple of all mē/  
 that loud the truthe / from the begynning as  
 Abel / Seth / Noah / Esaias. Christ / and his Apo  
 stelles. Yea of the simple and mayed / and pryso  
 ner in the howse of Naaman syrys 4. Re. 5. that  
 feryd not to confesse the liuing God / in a strāge  
 countre / before thē that were Godes ennimies.  
 this maide shall dāne in the last iudgmēt all tho  
 se that for fere not onlye in a strange countrey/  
 But also at Home / dar not confesse the truthe.  
 In these foure workes / ar cōteinid all other that  
 appertayne / to the sittig forth of godes glorie /  
 as be these. To lern the word of God / teache it  
 ūto other to promote it wīth exāple of honest / and  
 godly lieffe. whē the glory of god / the defence of  
 the truthe / the conseruation of iustice / and deli  
 ueraince of innocency requirthe: to make open /  
 an vnknown truthe / and to confirme the sa  
 me. To swere / or take an othe / before a lawfull  
 iudge / is the worke also / of this cōmaundemēt /  
 and serueth forthe Godes glorie / Deu. 4. for as  
 Paule saith / all cōtrarietis ar endid by the ver  
 tew of an othe. So haue we examples in Paule  
 Ro. 9. in Abrahā / and Isaac / wīth Abimelech.  
 Jacob / and Labā / Gene. 31. betwene Booz and  
 Ruth / Ruth. 3. so of God Abdias / 2. Re. 18. The  
 othe thus taken / declarith him / that receauid  
 it / to acknolege / and yeue vnto God only / this  
 honoz



# LXXI

honor. that he alone knowithe what is in man-  
nes hart/and like wyce byndithe Gdd/to reuen-  
ge/and punishe him/if he swere false. vnto the  
whiche paine/the condicione and tenor of the or-  
the/bindithe him. And makeythe himselfe / the  
vessell wherin/god may exercise his displeasur-  
re/and iustice. for God will not leaue him vne-  
punisshyd/that takeythe his name in vayne / as it  
is wroten in the second part of this commaun-  
dement/Exod. 20. Deut. 5. These be the wor-  
kes requirid of vs in this thyrd commaunde-  
ment. the whiche can be don of noman / but of  
suche as fyrst know God in Jesu Christ / and  
for his merites be reconcilid / and haue his  
synnes foryenen. then they spring out of the  
fountaine / and originall of all godd workes/  
faitheloue/and fere of God/whiche be workes  
of the fyrst commaundement. All other/whet-  
ther it be prayer/preaching of Godes word/cō-  
fession of his name/or yeuing of thāckes/withe  
souch as folow in the next commaundement/  
and like wice in the second table/pleasythe god/  
none other wyce/ then they procede of faythe in  
the mercie of God/throwghe Christ Jesu/oure  
sauiour. As these workes agre withe the cōmaū-  
dement/so be there workes contrarye / and res-  
pugnant vnto this commaundement/that sai-  
the / thou shalt not take the name of the lord/  
thy God in vayne. the whiche is donne diuerse.

# LXXXII

wayes as it shall appere in the Combring of  
certaine dayly vsyd vices/and horrible blasphemis/  
dayly vsyd/not only unpunishyd / but also  
as a thing commendable/ and worthy praise  
of the moost part of people. The moost horrible  
abuse of this holy / and moost ferfull name  
is / among souche as thynke there is no God  
to renumerat vertew/ nor to punishe vyce / as  
the Epicures say. would to God the same blasphemie/  
had corruptyd none/that bare the name of Christianite.  
There were allwayes in the church souche/as it aperythe  
Esai. 22. cap. and Luc. 13. and be at this daye a great  
nombre/that say not platlye and playnly there is no God/  
but by certayne circumloquutions/ and paraphresis  
as well by wordes/as ile conuersation of liffe/  
thinke there is no heauen/nor hell. and beliuithenot  
as mouch the Scripture of God as the wordes of him  
that knowithe nether god ner godlinis.

The second sort/that abuse this holie name of  
God/be those that vnder the pretēce/ and name of  
God his word/and his holy church/ seke the  
reawne glorie/and profete. As the Pope/vnder  
the tittle/and pretence of Godes ministerie/ hath  
gotē him selfe/not only a Bisshope ricke/but also  
the hole monarchie/i maner of all Europa. A  
rychere kingdom/ then ony prince of the world.  
whyche neuer sessid from his beginnyng/  
to

to moue Christiane princes / to moost cruell / and  
 bludy warre. vnder the cloke and mantell of gods  
 name. what meanes and craft / hathe he  
 found to mayntayne this horryshe / and Antechrist  
 sete / of abhominacion: Idoles / peregrina-  
 tions / masses / dispensations / absolutions /  
 defencions of all thinges abhominable. Tyrannies  
 agaynst verrey / stablishmentes of his awne  
 lawes / abrogations of Godes lawes / Em-  
 prying of heauin / and filling of hell / blyssyng  
 of thinges exteriour / oyle / bell / bred / water / wi-  
 the other that be not cursyd / and cursing of the  
 soules / that Christ redemyd wiche his pretious  
 blud / with a thousand more / souche abhomi-  
 nations vnder the name and pretence of god / and  
 his holie churche. the whiche nether the patriar-  
 ches / nether the prophetes / Christ / nether his A-  
 postelles / neuer knew of / as the booke testamen-  
 tes doothe bare record. The same doothe souche  
 as preache in the churche of God / there arowne y-  
 maginations / or decres of men. for be there do-  
 ctrine neuer so false / it hathe a fere title / and na-  
 me of Godes word / when it is / but a subtile qui-  
 dite of Suns / a vayne sophisme of Aristotelle /  
 a superstitious decre of the bisshopes lawes / a co-  
 pie of vayne glorie / and craftie connection of  
 wordes to satisfie the moost part of the audien-  
 ce / and to flatter the richeste. wreyhyng and wre-  
 stling the simple verite of Godes wordes /



## LXXXIII

into as many formes / and diuerſes ſentences /  
 as be vayne / and carnall affectiones / wrought  
 within his vngodlye hart. ſo for the law of god /  
 they preach the law of man: for the goſpell / iu-  
 daicall ſuperſticion / for Chriſt / them ſelves / whi-  
 che honor not Goddes name / as the lawe of the  
 holy / and catholicke church of Chriſt / teacheth /  
 but diſhonorith / and taketh it in vayne / wiſe  
 the church of Antychriſt / and the deuyll. for  
 Chriſt bid his diſciples preach none other then  
 he hymſelfe commaundyng them Matt. 28. cap.  
 yea he ſhewyd that the holie goost / the ſpirit of  
 truthe ſhuld teach none other thyng / then by  
 him was taught Ioan. 15. therefore ſuche as  
 will occupy the office of a preacher / fyrſt muſt be  
 well lernyd / in the thinges that appertayne vnto  
 to the goſpell. theſe free from all ſuch affectiōs /  
 as rather ſyſteth him ſelfe / and the worold / the  
 fartheraūce of the doctrine he preacheth. it  
 is not inowghe that he preach the truthe / but  
 that onely he haue a reſpect vnto the glorie of  
 Chriſt. then ſhall he boldly ſpeake the truthe  
 without reſpect of perſones / not temperyng his  
 oration with the colours of flattery / but hardelye  
 call vertew / vertew: and vyce / vyce / as he ſeyth  
 the occaſion who ſo euer be his audience. S. Iane  
 in his Epiſtole capit. 3. ſheweth who is apt for  
 this office to preach the word of God. ſo dooe  
 the Chriſt Matt. 10. ſo dooe the Paule / 1. Timo. 3.

Tit. 1.

Tit. 1. so doothe Moses/and the prophetes. noe thing more blasphemethe the name of God the false doctrine/and souche as sekythe them selves and can vse the word of God/as the se there audience/and not as it is commaundyd them / by the word of God. souche preachers hathe browght the superiour poures of the erthe vnto a contempt of godes word/hatred of the preacher when he tellythe truythe/and the vnlearned into blyndnis/and ygnorancie.

Those abuse the name of God/that like helpe of damnyd sprytes or of souche soules as be departed out of this worold. as Saul dyd. 1. Reg. 28. or those that by Necromancie or souche like incantamentes abuse the name of god to resuscitate ded bodies/or call sprites departed vnto the bodie agayne/whiche is nothing else but an illusion / and crasse of the deuill / to make men belyue lyes. Those men in Englyshe be callyd coniurers. who vse the artes for byddin by Godes lawes/ And also by the lawes of Echnikes/ before Chryst was born. Titus Liuius lib. 1. de orbis origine wrytethe of Human pomp. that was instructid disciplina reitrica. the whiche discipline. S. Aug. callith/ Hydromanciam ether necromantiam lib. de Ciuit. 7. cap. 35. the whiche artes were forbydding as it aperythe by Apuleius/whiche in his booke de magia / defendythe him selfe/agaynst one that accusyd him of Nec.

eromancie. The law of the 12. tables/that were  
 in Romelōg before the byrthe of Christ/ for by  
 dithe those artes / As Cicer. wrytythe *De Res*  
*pub.* the more I wondre/that ony souche super  
 stitious bookes / shuld be pryntyd vnder the  
 pryuylege/ of ony Christyane prynce/ or Ma  
 gistrates. as be the bookes of John Tritemius/  
 and Henrye Cornelius Agrippa. spetialli his  
 thyrd booke de occulta philozophia / that is to  
 say/ of secreat philozophie. Withe many other/  
 that sparyd no labor / in settyng forthe souche  
 vngodlie workes. They browght fyrst thabuse  
 of Godes name in to christiane mennes hartes/  
 and taught them the same superstityon/ that  
 ons was namely among the Persians/and Aeg  
 iptians. Valerius lib.8. cap. 6. for as amōg the  
 gentiles there were somme callyd Augures  
 that by obseruation of the byrdes of thaire/ in  
 there fleyng/criyng/and eating/made men be  
 lyue/ the knew thinges to comme: so among the  
 Christyanes be somme/ that thynke they can do  
 the same. As if the Pye Chatter/ they loke for  
 gestes. If the croo cry/ they say we shall haue  
 rayne. If the hole boyle/ it is signe of deas  
 the.

And as there were somme/ that by the ob  
 seruation of the Sterres/toke vpon them to spe  
 ke of thinges to com/by certayne superstitious/  
 and dyuyllishe incantacions / whiche the per  
 sians



## LXXVII

sians call Magos / the Grekes philozophos /  
 the Latynes sapientes / Galli druidas / The Aez  
 giptions sacerdotes / the Indies gymnosophi-  
 stas / the Assyrians chaldeos / so is there among  
 the Chrystianes the same sort of people / whiche  
 be callyd soothe sayrs / or pronosticatours / that  
 writ / and speake of thinges to comme. as when  
 Iubiter rulythe the constellations aboue / and  
 is not impeachyd / nor let by the coniunction of  
 his contrary planete / we shall haue a godd  
 yere / and aplentyfull. If Saturn / and sou-  
 che as astronomers attribute / contrarye qua-  
 lites vnto raigne / we shall haue scarsetye / and  
 derthe of thynges. Plin. lib. 18. wrytthe of sou-  
 che as by only wordes / or withe some other thig  
 annexid withe the wordes / worke the thinges a  
 boue nature / as the deuill hathe done all waies  
 as Histories record. Luca. lib. 6. Valer. li. 8. cap.  
 1. wrytthe of one of the Godes vesta Nunnes  
 that was falslie accusyd of an vnchast lieffe /  
 desyrid the Godes to delyuer here innocens  
 sie in that cryme by somme miracle. As she  
 dyd. The mayde went to the ryuer callyd  
 Tyber withe a seue and browght it ful of  
 water into the temple of the Godes. So  
 among Chrystyane men be the same sort of  
 people / that by thabuse of Godes name thro-  
 wge the helpe of the deuill doothe many cry-  
 mes worke the same / in helyng man / and

# LXXXVIII

left. as not many yers sithe I was born in hand  
 of a poreman that erryd by ygnoraunce that this  
 Medycine could hele all diseaces. † Iesus. †  
 Job † habuit † vermes † Job † patitur † ver-  
 mes †. In † nomine † patris † et filij † et spiri-  
 tus sancti † Amen † lamazabathani. †, God os  
 penyd his hart after ward to know the truythe.  
 Souche as be reuen to the artes practyue as  
 Geometrie/Musycke/Astrologie/and Arithme-  
 ticetakeythe vpon them to iudge of mennes con-  
 ditions / by the sight of there faces / Gell.lib.  
 cap. 9. lib. 14. cap. 1. so be there among people  
 Chrystenid/that know nether art/nor science/  
 that take vpon them/to know the sameby there  
 countenaunce/the lynes of there handes / or by  
 there passis/or goyng. Lucane the Poete wryt-  
 tiethat one/resuscitatyd from deathe to lyue/  
 shewyd vnto Sextus Pompeius what shuld  
 be the successe/and end/of the batell in the fel-  
 des/of Thessalie. so wrytthe Plin. lib. 37. ca. 11.  
 and Tullie lib. 1. Tusc. Quest. so dyd the shadow  
 of Samuel shew the deathe of Saul 1. Reg. 28.  
 The same doothe the deuyl shew vnto many  
 that by thabuse of Godes name vse superstitio-  
 us coniurations / and inchantmentes / when  
 they syke the truythe of the deuill/and ded bodis  
 es/and leue the word of the luyning God. Au-  
 gustus theemperour for byd this superstitious  
 art/and Claudius theemperour clene abolisshyd  
 it/

it/Cesar lib.6. How the law of Chrystiane Emperours hathe for byddin / and punyshite this vngodly artes thow mayst rede Cod. lib. 9. Tit. 18. The law ciuile punishythe it / withe banyshment / withe the swerd / and to betoren with bestes. *Culpa similis est, tam prohibita discere, quam docere.* that is to say. the fault is one / to lerne / and to teache the thynges for biddyn. Rede the 18. cap. of Deut. and there thow shalt fynd / as many names of those that vse for byddin artes / as be reherchersyd by Cōstantine / and Julianethe Emperours / Cod. lib. 9. Tit. 18. and like wyce the same artes. and as Moses for byddith all the people those vngodlie artes / so doo the those Emperours. Boothe Moses in Godes lawes / and these Emperours in mannes lawes punishythe withe deathe / the transgressours of this commaundement. Moses Deut. 13. prescribythe this payne. *Propheta ille, aut somniator somniorum occidi debet, eo quod auersionem loquutus sit à domino deo uestro.* that is to say. that prophete / or dreame of dremes must be slayne / be cause he hathe spoken a defection / or apostasie from the lord / youre god. more at large / is this payne wroten Leuit 24. and Esa. ca. 47. rede the places. The execution of the paine agaynst the transgressours Rede 1. Reg. 28. 4. Reg 23. in the law of man / were de thus. *Sileat omnibus perpetuo diuinādi curiositas, etenim*



suppliciu capitis feret, gladio ultore prostratus,  
 quicumque nostris iussis obsequiu denegauerit,  
 Cod. lib. 9. Tit. 18. that is to say / the supersticion  
 of fore destening / is for bydden allwayes vns  
 to all men / and who so euer obey not oure com-  
 maundementes / is cōdemnyd vnto the swerd /  
 and shall suffer the losse of his hedde. Thowghe  
 I do by the thauctorite of Godes lawes / and  
 mannes lawes / damne this damnable art Ma-  
 thematicall / I do not damne souche other ars-  
 tes / and sciences as be associatyd / and anne-  
 rid withe this vnlawfull Astrologie. as is  
 Geometrie / and Arithmetice / those be necessarie  
 for euery man: spetially Arithmetice / for she ex-  
 tendithe as an necessarie ayede / not only vnto all  
 sciences / but also to euery liberall art / and cons-  
 dicion of liewe. and among all artes Mathemas-  
 ticall / Arithmetice is accomptyd the fyrst / Mu-  
 syke / Geometrie / and Astronomie wanty the he-  
 re ayede / and she not thers. Plin. lib. 35. cap. 10.  
 They be the gyfftes of God / and to be honoryd  
 because they com from him onely / that gyuythe  
 all goodnis Jac. 1. farther the Emperours of  
 the worolde Dioclet. and Maximian. Tybe-  
 rio. Cod. lib. 9. Tit. 18. doothe permit these ar-  
 tes. *Artem Geometriæ discere, atque exercere*  
*publice interest. Ars aut Mathematica dānabi-*  
*lis interdicta est.* that is to say. it is expedient / or  
 profetable / to lerne / and exercyce the art of Geo-  
 metrie.

metrie. but the damnable art mathematicall / is  
 for bydden. The law menythe Astrologie / and  
 Astronomie whiche ar vsyd well but of a few  
 men. The Astrologer / is he that knowithe the co  
 urse / and motions of the heauens / and teachy  
 the the same / whiche is a vertew / if it passe uot  
 his bondes / and be come of an Astrologer / an  
 Astronomer. who takyth vpon him to yewe iu  
 dgment / and Censure of these motions / and  
 course of the heauens / what they pronosticat /  
 and destenye vnto the creatures of the earthe /  
 man / best / and oher. what shalbe the tempera  
 ture of the ayre / the condition of the Erthe /  
 the state / and successe of souche frute / as it  
 bryngytheforthe. By this knolege they fore spee  
 ke of pestilence / and other diseacis / and seythe  
 the deathe of great men to cum / and souche  
 commotions / and warres / as shall folow /  
 betwene the prynces of the worold. And Thus  
 they sey they know / by the course of the hea  
 uens. Where as they sethe coniunctions of ma  
 ny planetis of rygures / and fatall dispositi  
 on / and qualite concurre : by reasone of who  
 is influence / into these inferiour partes / all tho  
 se calamites must happen . Here they abuse not  
 only the name of God / and the Naturall discurs  
 se of reason / whiche hathe comprehendid the  
 motions / and course of heauens : but also hea  
 mens it selfe, and attribute vnto the heauens /

the thing that onlie appertaineth to god: to sai/  
 the healtie of man/and sichnis of man/the plē/  
 tie of the earthe/and scar site of the same. the re/  
 gimer of commune wealthes/and the lyffe and  
 deathe of the gouerns therof. There knolege and  
 practise in these thynges is nothyng att all: for  
 allmightie god haie not made the heauens / to  
 that end/and purpose that man shuld lern of  
 them/ good fortune/or ile/as it is playne Gen.  
 i. in the second daye God made the ffirmament/  
 and the superiour speres/ whiche the text cally/  
 the rakhah. to this end/that it shuld seperat The  
 waters that be vnder the ffirmament/from tho/  
 se that be a boue the ffirmament. and God callid  
 the ffirmament heauen. in the 4. daye God mas/  
 de the Sonne/the Mone / and the Sterres.  
 And shewithe to what purpose/and end he ma/  
 de them. the one to haue dominion in the daie/  
 the other in the night / and God put them in  
 the ffirmament of heuē / to yeue light vnto the ee/  
 the. those rule in the day/ and night / and put  
 diuersite betwene light/and darkenis / to deuy/  
 de the yere into his partes. The spring / Somer/  
 Autumne / and wynter. They ar in signes like  
 voyce saythe the text. The whiche the housbound  
 mā that tylythe/and sowith the growne/obser/  
 uie he withe out supersticion/to sowe/and repe  
 his corn. he castythe it into the wynter/and re/  
 ceauythe it agayne in the Somer. So doo the  
 the



the Mariner/ marke the reuolution of the Mo-  
 ne/his decrese/and increse wher by he knowithe  
 the tydes/the Ebbe/and flow of the see. and the  
 later phisicians Auicenne/and Auerroys hathe  
 like wice assignid there vse in mannes bodye.  
 Therefore they apoynt diuersite of dayes/in the  
 practise of phisike.one to be more apt for lettng  
 of blud then other/to purge/and to balne / the  
 the other. If they may be obseruyd without sus-  
 perstition / it may be suffryd. so not withstons-  
 ding / that souche as obserue not these later ruz-  
 les/may booth minstre/and receaue medicins.  
 for the heuenes were made to serue vs / and not  
 to master vs. were creatyd for man / and man  
 not for them. Therefore it is a false supersticion/  
 to saye good/or bad/plentythe / or scarsite/sick-  
 nes or elthe/ warr/or peace/dependithe of the in-  
 fluence of the heauens. Or he that is borne vnder  
 one signe/to be more fortunate/then he that  
 is borne vnder the other / as this Egyptiacall/  
 and Ethnycke folysheis/ barythe men in hand.  
 The Pronostication of these blynd Prophetis/  
 is good to be born in a mannes besöme to know  
 the day of the monethe. The rest of there praz-  
 cice/is not worthe one haire/as Moses teachis  
 the/ Deut. 28. 29. 30. Levit. 26. Thre. 2. Malach.  
 2. Where as ye may se/that all these illes and ma-  
 ny more/ then the Astronomers spekythe of/com-  
 mythe vnto vs for synne/and the transgression

of Godes commaundement. It is nether Sonne/nether Mone/Jupiter nor Mars / that is the occation/oz mater of wealth/oz who/plentythe/oz scarsythe/of warr / oz pece. Neither is the cause of penitence the putrefaction of the ayre as Galenus wrytythe/ libr. 1. De diff. feb. cap. 5. But the contempt of Godes commaundement is the cause/as thow maist rede in the chapters of the scripture a litle afore reher syd.

The Ayre/ The Water/ and the Erthe harthe no poyson in them selves/to hurt there lord/ ad master man. But fyrst man poysonithe him selfe with synn: and then God vsythe these Elementes ordeynyd for the lief of man / to be the occasion of his deathe. Rede the places and know that godd healthe is nom bred among the blyssynges of God / and apperteynythe vnto those that fere and kepe Godes Commaundementes/ad not to those/that be destenyd to lyue lōg/by the fauour/ad respectes of planetes. And the ile/of what kynd so ever it be / is the malediction of God/agaynst synne. The phisicians say that the chesyst remedy agaynst pestilence is to fle from the place where the Ayre is corrupt.

Godes law saithe/fle whether thow wilt. Adherere faciet tibi Dominus pestilenciam, donec consumat te de superficie terræ, Deutero. 28. That is to say: The lord shall make the pestilence

ce cleue and associat the till it consume the from  
the worold. Agayne in the same chapiter. the dis-  
seace or syckenys shalbe saythefull. that is to say  
sticke fast to the/ vse what medicines thou wilt.  
Galenus saythe libr. 1. De differ feb. capit. 4.  
that the chesse remedy / to preserue from pestis-  
lence/ is to purge the body from superflous hu-  
mores/ to haue a fre/ and liberall wynd / and  
to auoyde the abundaunce of mete/ and dryn-  
ke. God saythe/ nothyng preseruythe / but the  
obseruation of his commaundementes. If we  
offend/ the best remedy is penence / and amends-  
dement of lise. It makythe no forse how cor-  
rupt the Ayre be/ so the conscience / of man in  
Christ be cleue from synne. Thoghe there dye/  
a thousand of the one syde of the / and ten  
thousand one the other syde / thou shalt be  
sauffe/ Psalm. 90. He will let the lyue / to serue  
lenger in the worold / to the glorye of his na-  
me. And if thou die/ it is because / no ma-  
lice of the worold/ shuld corrupt thy lise/ and  
bryng the from God. farther to take away the  
miserie of this worold. If souche as care not  
for God/ escape in the time of pestilence/ or war:  
it is to call them vnto a better lyffe/ Ro. 1. If they  
amend not: they are reseruyd/ to a greater payne.  
this is spokē not as thoughe I contēned the yeff-  
tes of god: philosophie/ and phisick/ but to: take  
from mē / all vaine hope in the artificall medis-



# XCVI

cyns / and yeue only the glory vnto the name of God.

They abuse the name of God / that performe not the thing they promes / in Godes name / by ony othe / or vow / made according to the law of God / whether it be betwene man and God / as in the holie Sacrament of Baptisme / and the holie super of the lord / where as we swere / and promes to lyeue after his will and pleasur re. Or when man / to man byndithē him selfe / to ony condicions / or promeses by the inuocasion of Godes name / or testimony of his awne consciens. If the one kepenot touche and promese with the other: he that offendith / abusethenot only his awne saythe / which shuld be allwayes simple / and trew: but also contemnythe the Maiestie / and omnipotencie of God / in whois name / the othe was taken. And not only the law of God But also the law of man / punyshithe this horrible periurye / as ye may rede / Leuit. 24. How he that toke the name of God in vayne / was stonyd to deathe: so saythe Dauid / Psalm. 5. So saythe this Commaundement / God will not leue him unpunys hyd / that Namythe him in vayne. Examples we haue in Ananias / and his wief / Acto. 5. The children of Israel were slayne for periurie / Esa. 10. Temperour Just. Nouellis constitut. 77. commaundithe to put to deathe the blasphemours.

Souche

# XCVII

Souche as trust in there awne strenghe / or  
ryches / abuse / and blasphemie / this name of  
God. Which neuer was / nor neuer shalbe / vn-  
punys hyd in this worold / in the worold to  
cum / or in booth. Examples we haue in Assur /  
Esa. 10. Holofernes Judith. 13. Niin / that sayd  
he could ouer com his ennymyes / without  
God. At lenghte was not ouer com of his enny  
myes / bnt fyllyd him selfe.

Those that swere by the name of God / and li-  
ke wyce by the name of Saynctes / offend this  
commaundement. As when the forme of there  
othe is thus. **A S H E L P E M E G O D**  
and all Saynctes. For the othe must be only in  
the name of God / Deut. 6. 10. Josu. 23. How  
this synne in sweryng by ony then God is pun-  
nys hyd Rede / Hiere. 5. Soph. 1. Red the 7. cha-  
pit. of Josua / and lerne the forme of a trew or  
the there / when he constraynyd Achan to con-  
fesse the truythe / by the vertew of an othe.  
It is a manifest Argument of impiete / and  
false belyue / when people swere by ony crea-  
tures.

Souche as yeeue there bookes a holie / and  
relegious title / and the contentes therof / is no  
ne other / then the defence / of supersticiō and in-  
quyrye / of vayne glorie / or his awne priuate  
commodite / abuse the name of God.

sticion and by a Masse for thy synnes / or loke  
 helpe of ony sainct: but onlie of god as his word  
 teachithe / Ioan. 15. for he that strake the for syn-  
 ne can heale the agayne. Say not in aduersite as  
 Cicero dyd: Nisi quis Deus, uel casus aliquis sub-  
 uenerit, salui esse nequeamus, lib. 16. Epist. 148.  
 For there is nothing in heauen nor erthe that sa-  
 uithe but God alone.

## Caput XVIII.

### 5. Desperation.

**T**he fygthe let or impediment is desperati-  
 on / when as men thincke they cannot be sa-  
 uyd / but ar excludid from all mercie. And this  
 is not alight and smale let for men that hathe of-  
 fendyd. And is contrarie vnto Presumption /  
 for presumption hathe somme simile and shew  
 of hope / for all thowghe man offend the will of  
 God / yet doothe he trust in the doying and per-  
 seuerance of ile that God will not punyshe.

The whyche impiete and wyckidnis / takythe  
 from God his iustice. Of the contrarie nature  
 is desperation / it takythe from God his mercye.  
 For when they offend and continew in synne /  
 they thincke there is no mercie lefte for them.  
 The whyche sinne and blasphemie thus procedi  
 the



# XC VIII

They offend greuouslie this commaundes  
ment/that swere without necessite. More gre-  
uouslie/when for every light tryfell / or mater  
of nothing. Most greuouslie/when men swe-  
re to mayntayne a false cause / to optayne an ile  
purpose / to oppresse the truythe / or to iu-  
stifie the wrong. The othe therfore must be as  
Hier. saythe/cap. 4. in verite / iudgment/ and  
iustice. There the Prophete exortithe the Israe-  
lites/to reuerence the Name/and glory of god.  
And that they belue stedfastlye / the vniuersall  
prouidence of God. That they abstayne from  
false othes/and periurie. For God seith not on-  
ly/the workes of man/but also the wordes/and  
thorowhtes of the hart. Therfore noman shuld  
swere / except he know perfectly the thyng to be  
trew/that he swearythe.

That is the fyrst thyng that man shuld ha-  
ue in his consciens/before he swere. The second/  
that he swere not temerouslie/ nor lightlie wi-  
thout reuerēce of Godes maiestie/but with iud-  
gment/that is to say / when necessite constray-  
nythe/for the glorie of God / or defence of ver-  
tew/at the commaundement of a iust/and lau-  
full appoyntyd iudge. Thyrdly that it be in iu-  
stice/that the othe extend to nothyng/ that is a-  
gaynst Godes lawes. if the othe haue not these  
three companyons / it is periurie/ what so euer  
be

be sworne/and blasphemethe Godesname. As  
all those that swere to please/ and flater the su-  
perior powres / when they make vngodly las-  
wes. And those that swere/in the lawes of men  
vnder the preterence of holye churche/ and perse-  
cute christes/trew membres.

As for those that be commune swerers/and  
be suffryd to blaspheme/withe out punishmēt/  
it is so abhominable that the magistrates / they  
that swere/and all the commune wealthe Wes  
reas the dwell/shall at lenghe smart for it. Re-  
gulus the Romaine and the Saguntines/shas  
mythe Christyane men: that would not for any  
payne or punishment of the worold/ violat/or  
breake there othe/made by there false Godes. of  
whom wrytythe/ Sainct Augustine libro de  
Ciuita. Dei. 22. capit. 6. libro 1. capit. 15. Cicero  
lib. De officijs 3. Valerius libro 9. The Sagun-  
tines burnyd them selves. Regulus returnyd  
from his natyue. contrey / and Cite of Ro-  
me/to his moost cruelle Ennymies in  
Africa. and would rather suffer  
thextreme tyrannie of his en-  
nymyes/then violat/or  
breake his othe/that  
he had sworn.

## Caput VII.

## The fourthe Commaundement.

**R**emembre to sanctifye the Sabbath daye. Syx dayes thou shalt labour/ and do all thy workes. The seuenthe daye is rest vnto God thy lord / thou shalt do no work (in it) nether thy sonne/ nether thy dowghter/ thy seruāit/ nor thy mayde/ nether thy best/ nether the Stranger that is within thy dores. For in syx daies/ God made Heauen and Earthe/ the See/ and all thinges that is therein/ and the seuenthe day rested: therfore blissyd God the seuenthe daye/ and sanctified it.

**T**he cause/ and end/ why this commaundement was institutyd/ is diuerse. fyrst because man shuld upon this daye call his intendment/ and thowghtes from the lustis/ pleasures/ vanities/ and concupiscens of the worold vnto the meditations of godd/ and his workes/ to the studie of scripture herig of the word of god/ to call vpon God withe ardent praier / to vse and exercise the Sacramentes of God / to conserr /



ferr/and geue according to his abilitie almose/  
 to the confortyng of the poure. Then like wyce  
 God by this commaundement prouidy the for  
 the temporall/and Ciuile liewe of man / and like  
 wyce for all thynges that be necessarie and ex  
 pedient for man/in this liewe.if man /and best/  
 that is mannes seruant/shuld without repose/  
 and rest/allwaies labour/they might neuer in  
 dure/the trauell/of the Erthe.God therfore/as  
 he that intendithe the conseruation / and weal  
 the of man/and the thyng creatyd to mannes vs  
 se/commaundithe this rest/and repose from las  
 bour that his creatures maye endure/and serue  
 as well there awne necessarie affayrs/and busy  
 nis/as preserue the vthe/and offrynge of man  
 and best/till it com to a sufficient ayge and con  
 uenient forse/to supplie the place / and rone of  
 souche as deathe/or discease shall pryuate/or dis  
 sable/ from the execution/and vse of souche tra  
 uelles as this carefull liewe shall necessarily res  
 quire. So saythe Quid.

Quod caret alterna requie, durabile non est.  
 That is to say.the thyng cannot endure/that las  
 sythe rest. That man and best therfore / myght  
 brethe and haue repose/this sabbothe was insti  
 tutyd. Not onely that the body shuld be restoryd  
 vnto strenghte and made able to sustaine the tra  
 uelles/of the weke to cum/but also that the sou  
 le and sprit of man/whiles the body is at rest/

myght/vpon the Sabbath/lerne and know/so  
the blyssid will of his maker. that onlye/ it les  
ue not from the labour/ and aduersite of syn  
ne: but also by Godes grace / receaue souche  
strenghe / and forse in the contemplation of  
Godes moost mercyfull promes / that it may  
be able/to sustayne all the troubles of temptaci  
on/ in the weeke that folowithe. for as the boe  
dye being allwayes oppressyd withe labour  
loftythe his strenghe/and so peryshythe: so doe  
othe the mind of man/ oppressyd withe the  
cures / and pleasures of this worold / loost  
all here forse/ lust/ and desyre that she had to  
the rest to cum of eternall liewe. And so dye  
the not onlye the deathe of synne / but hasty  
the what she can / to hate / and abhor all  
vertewe. allmyghty God therefore not only in  
his commendementes / but also at the fyrst  
creation of the worold / sanctified the seuen  
the daye/ Gene. 2. that is to say/ apoyntyd  
it to an holy vse. or separatyd it from other  
dayes / wherein men trauell in the busynes  
of this worold. So is the meanyng of this  
Ebrew phrase / or maner of speache / as ye  
may rede Josuah 20. Capi. Sanctificauerunt  
Kades in Galilea. That is to say/they sanctif  
ed Kades in Galilea. it is as mouche to say in  
Englyshe/ they chose/or apoyntyd the Citie of  
Kades / to be a refuge/or sanctuarie for Muz  
therers

therers to be saufe there / till the cause of the  
murderer might be knowen. How be it / ye  
may not thynke that God gaue any more hos  
lynys / to the Sabbath then to the other da  
yes. For if ye consyder fryday / and Satur  
ne day / Saturne day / or Sonday in asmou  
che as they bedayes / and the worke of God /  
the one is nomoreholye / then the other / Cod.  
lib. 3. Tit. 12. de Ferijs. but that day is all  
wayes moost holie / in the whyche we most  
applie / and yeue oure selves vnto holie wor  
kes. To that end he sanctified the Sab  
both day. not that we shuld yeue oure sel  
fes to ylnis / or souche Ethnicallyl pastyme as  
is now vsyd among Chrystyane people.

But being fre that daye from the trauelles  
of this worold / we might consyder the wor  
kes / and benefites of God withe thankes ye  
uyng. Here the word / and law of God. ho  
nor him / and fere hym. then to lerne / who /  
and where be the poure of Chryste / our bro  
thers in necessite that wantye the our healpe.

The obseruation therfore of the Sabbath /  
doothe extend aswell vnto the saythe we ha  
ue in God / as vnto the cherite of oure neygh  
bour. And not only that / but also vnto the  
bestes / that trauell in oure busynys / and be  
our necessary seruantes. The whiche  
we shuld in no wyce abuse / not only



for there labours sake but also / for the los-  
 ue of him / that hathe commendyd them / vnto  
 oure seruice/allmightie God. Thyrdly the sab-  
 both hyther vnto from the begynnyng of the wo-  
 rold/was/and is a type/and fygure of the eter-  
 nall/and euer lastyng rest/that is to com.as S.  
 Paule diligently shewythe in the Epistole to  
 the Hebrews cap. 4. so dothe. S. Aug.lib. 11. cap.  
 21. de Ciuit. Souche as beluyd the promes of  
 God/declaryd by Moses / were led by Iosuah  
 the prince/in to Palestina and restyd in Chana-  
 an:souche as hyre the word of God/and obeye  
 the it/shall be caryd into the celestiaall heuens/  
 by Iesus Christ/and rest in eternall joy. Rede  
 diligentlye that chapiter / and thou shalt fynd  
 a very necessary doctrine/what is the cause that  
 the moost part of men/entre not into this eter-  
 nall rest.The contempt of our capitaynes wor-  
 des Iesu Christ/who would lede vs thether/ha-  
 lyd we not backe / and leste not his commaun-  
 dementes.Consider the persons rehersyd in this  
 commaundement. Thy sonne/thy dawghter/  
 thy man seruant/and thy woman seruant / thy  
 best/and the stranger within thy dowres. those  
 thou must not wiche out necessite constrayne to  
 ony seruaile worke vpon the sabbothe. but se that  
 they exercyse themselves vpon the sabbothe / in  
 hering the word of god.and se they frequēt/the  
 place of commune prayers/and vse the sacramē-  
 tes/

tes/as God commaundithe. ffor those God ha  
 the cōmaundyd vnto thy charge/as lōg as they  
 be withe the. not onlye that thou yewe them the  
 re wagis that is dew: but also se them aright in  
 structyd in the law of God/and lyue there after.  
 for if they peryshe by thy negligence/there blud  
 shall be requirid at thy hand. the stranger like  
 wyce within thy port/thow ghe he be of an othe  
 religion: thou shuldest assay to wyne him vn  
 to the knolege/and rites of thy religiō/ as thou  
 seyst here commaundyd vnto the Isralitis/ ād  
 consequentlie vnto vs all. for we ar bound no  
 lease/ but rather more then they/ to the loue of  
 God/and oure neighbour. and by expresse wor  
 des/ commaūdid to do the same Mat. 22. Jac.  
 5. Here let vs all crye out/ād say (peccauimus)  
 we haue offendid/and studie to amend. for the  
 re is here condemnid / the Auarice of all men/  
 that care not for God / nor his law a dele: but  
 vsithe vngodly/and vncheritable there seruā  
 tes/and bestes/as thoughe they were made on  
 ly of God/to serue his auaricious appetis/ and  
 not rather to serue the necessaris of there Mas  
 ters: and like wice to glorifie god/as his word  
 commaundithe. like wice in this commaundes  
 ment is condemnid oure vncheritable behaui  
 ur/to wardes our neighbour. and like wice the  
 vngodlie/and carnall fere/that we haue to teas  
 che a stranger the knolege of God. we yewe him

the thyng we owe him not sauynge by the law  
 of nature. And the thyng that he may well  
 lacke/ or else optayne of an other. A supper/  
 or denyre for his mony/ or loue. And neuer  
 make mencyon of the thyng we owe him in as-  
 mouch as we be Chrystianes. thus can Aristot-  
 tell intret his gesses, and Plato yeue his al-  
 mes. oure offyce is/ to communycat the kno-  
 lege of God withe hym/ so to moue a commu-  
 nycation/ that the one might know the others  
 faythe. but this Cherite/ and Hospitalite/ is vs-  
 syd but of few men. Incase a man shuld ma-  
 ke mencyon of ony souche almoose/ or intres-  
 te ony place of the scripiture at dyner/ or sup-  
 per/ it were a cloyng of the stomake/ and ta-  
 kyng awaye of the appetyt/ a nyle saueryd mes-  
 se/ and the warst dysshe that can be brought  
 to the table. men say that folke shuld be mery  
 at the table/ and let the peracher talke of scrip-  
 ture as thowghe the law of God made men  
 sozry/ whiche conteynithe not only the solace/  
 and loy of man/ in this worold/ but also in  
 tyme to cum for euer. God take out of the har-  
 tes of men/ all fere and shame/ that we frelye  
 confesse him/ as occasion shalbe yeuen withe Lo-  
 oth/ Genes. 19. cap. that sate in the gates of Sos-  
 doma to inuitat the strangers that came to the  
 citie into his awne house to kepe them in vers-  
 tew/



And/and preserue them from vyce. Rede the cha-  
 piter and se where in consyttty the trew hospita-  
 lite. farther thow seyst by this commaundement  
 that the Jsraelites might constrain the the strā-  
 gers within there citeis/to hire and see there res-  
 religion vpon the sabbothe / as euery well orde-  
 ryd commune wealthe/nor in the tyme of the  
 gospell shuld do the same / and constrainne all  
 people to hyre the word of God / and se the my-  
 nistration of there sacramentes. This daie is  
 apoyntid also for man/to consider/and expend  
 the workes of God the whiche he made in syr  
 daies. for the leste creature that God made shall  
 teach man a knolege of the creator/if it be cons-  
 sideryd accordynglie. So that man shuld not  
 only vse them / but also yeue God thankes for  
 them/to augment faith/corroborat hope/and  
 prouokeloue. Therefore/God blessyd the sab-  
 both. to say/made it honorable/sanctified it/a-  
 pointid it to an holie vse / gaue it certaine pry-  
 uilegis / and would men to be / that day ho-  
 ly. ffor as he hath appointed syr daies for vs  
 to exercise oure selves in the busines / and tra-  
 uelles of the worold: so hath he appoyntid the  
 seuenthe to exercise the Ceremonies of the chur-  
 che/whiche ar instyruddid for the preservation  
 of the Ministerie of the churche. As to vse com-  
 une praier / here the sermon / vse the blyssyd

# CVIII

supper of the lord / and to yeeue almes / 1. Cor. 11.  
 14. 16. althowghe the Ceremonie of the Sab:  
 both be taken awaye Col. 2. whiche appertaynyd  
 only vnto the people / and commune wealthe of  
 the Hebrews / yet one daye of the weake / to preser  
 ue / and vse the word of God / and his sacramē  
 teo / is not abrogatid. therfore in this commaū  
 dement / ar too thynges to be obseruyd. The one  
 ceremoniall / during for the time: the other Mo  
 rall / and neuer to be abolyshid / as long as the  
 churche of Christ shall contynew / vpon the Er  
 the. The patriarches before the lawe / Gene. 2.  
 the prophetes in the tyme of the law / Exod. 20.  
 Deut. 5. we being delyueryd from the damna  
 tion of the law / 1. Cor. 16. haue one daie / to rest frō  
 labour / and applie oure selves to the workes of  
 the sprit / whiche secreatlie in oure selves / shuld  
 be dōne euery daie / with our hādie labour / apō  
 the Sondaie openly without the labour of our  
 handes. This Sondaie that we obserue / is not  
 the commaundement of man as many say / that  
 would vnder the pretence of this one law /  
 bynd the churge of Christ to all other lawes /  
 that men hathe vngodlie prescribyd vnto the  
 churche. But it is / by expresse wordes comman  
 undyd / that we shuld obserue this daye (the  
 Sondaie) for oure Sabbath / as the wordes of  
 S. Paule declarythe / 1. Cor. 16. commaunding  
 euery man to appoynt his almes for the poure /  
in the

in the Sondag. The text saythe in one of the sab  
 both. It is an Hebrew frace/and is a smouche to  
 saye/as in the Sondag. As ye may rede the  
 same maner of speache/Luce. 24. and Joan. 20.  
 of the womē that came/to the sepulchre/to ano  
 ynt the ded body of Christ. Luke saythe/in one  
 of the Sabbath / erly they came to the Sepul  
 chre/and so saythe John/by the same wordes.  
 the whiche was the sonday / as noman dowtis  
 the. for it is oure saythe/that chzist rose the third  
 day. So maye rede/Gene. 1. where the text says  
 the. it was euenyng/and it was mornyng/ ore  
 dayt that is to say the fyrst daye/Whiche we call  
 the sonday. and thus also saythe those that were  
 best lernyd in the tonges among Christiane wry  
 ters. Joan. Chrysost. Lactant. and Erasmus.  
 for the preseruacion of the trew meanyng of  
 the word of God / and right vse of his blessyd  
 Sacramentes / he hath yeuyn vnto the chur  
 che Apostelles/ Prophetes/ Pastors/ Doctors/  
 and other/Ephes. 4. That shuld teache vs the  
 Scripture / and wrytynges of the Prophetes  
 ad Apostelles/whiche was declarid to be trew/  
 withe many signes/and tokens/that we shuld  
 not wauer with euery wynd/and becaryd in  
 to errours by the doctryne of man. That we  
 shuld not sayne new doctrine/out of our awne  
 braynes/ but belyue as the holye churche of the  
 Patriarches/ Prophetes/ Christ/ and the Apos



stelles whiche tawght the people as they wrotes/ and wrote as they tawght / that noman after there deathe / shuld deceaue the people / that Christ redemyd withe his precious blud / with false/and impostorous doctrine. Those Ethnyck and Jewyshe doctors of the Pope/how so euer the Bragg of the Name of holye churche/ be none other then the defenders of the Synagoge of Antechrist.

Sure we be that Christ/the Patriarches/Prophetes and Apostelles be sauyd.and belyuyd no more/nor none other wyce / then they haue leste vnto vs by wrytinges. Better it is to be certaine of oure doctrine / and saluation withe this holie churche / then to associat our selves with the rabull of lyers.that bostythe / and braggythe there abhominable / and Ethnicall ceremonises/which be condemnyd in the scripture/ to be lawes for the holie churche. God yene the grace to rede the holie Bible/and to haue a litle vnderstanding of it / then shalt thou se who/and where is/the holie churche/that these dreamers/attribute vnto there father the deuyll/and Antechrist of Rome. And if they say vnto the / that thou must not take the text / after thy awne mynd/but after the mind of the holie Doctors/that haue wroten in the scripture : thynck wisethy selfe/that God haue yeu en the/the Scripture to rede therein/to thy sulation/ as well/as vnto the Doctor. Farther that thy Doctor

preache not alie/for the truithe: god hathe yeuē  
 the/the scripture to iudge thy Bis hope/doctor/  
 preacher/ād curate whether he preache gall/ or  
 hony/his awne lawes or Godes lawes. Farther  
 say boldly / and fere not/ for it is trew/that in  
 maters/and causes of wayght/the doctors agre  
 not/one withe the other. No many tymes/not  
 withe them selves/as euery man knowithe/that  
 hathe red e them/withe iudgment. and as godd  
 Ar gumentes shalt thou fynd in them / to dis-  
 proue / as to proue / the thinges that this late  
 found Catholicke churche of the deuill/ would  
 stablyshe. Agayne thinck whiche was the moost  
 pure churche/and fre from heresis. The chur-  
 che before the Doctors wrote / that only was  
 taught by the simple text/and wordes of the A-  
 postelles / or the charge that hathe byn taught  
 this many yers by the blynd doctrine of men. the  
 thou shalt se that those doctors that they speake  
 of hathe put out godes lawes and browght in  
 there awne. as the pharises and Rabbins did in  
 the old churche. be not afraid of there holi name/  
 but trust to be holinis of scripture/ the shalt tho  
 not be deceauid. they say the holie churche moost  
 be hard/ād obeide: trew it is. but oure faithe is  
 not groundid vpō those/ that be of the churche  
 thowghe they be the trew ministres of Godes  
 word. but vpon the word it selfe as it aperithe.  
 Mat. 16. therfore whē the auctorite or testimone

of the churche/ is alegyd: man that louythe his  
saluation/ must sarche where/ and what the  
churche is: what tymes/and when/ the wryters  
were moost syncere/ and not belyue these yesters  
dayes byrdes / that syng as the Papegay they  
know not what: as they betawght out of a sha  
melis scole/ that began withe murther/ is mayn  
taynyd withe sacrileige / and shalbe destroide  
with the clertye/ and brightnis of the Sone of  
man/ cumming to iudgment.

In appertainithe vnto no man / in what au  
cthorite so euer he be: to iudge who preachithe fal  
se/ or who trew/ but vnto the word of god onlie  
whiche iterpretatithe it selfe/ whē it is with iudg  
ment cōferrid. But of this/ his requirid amore  
prolix worke: whiche God shall giue in tyme.

Now the workes of this precept/ be also these  
Godly to preach his word/ and to vse the sacra  
mentes as the teachithe in his word. to hirethē  
reuerently that trewly preachithe. To honor the  
word of God / and helpe to the preferment thes  
re of a smouche as may be. to succour the profes  
sors therof whiche be/ hathe bin and euer shal  
be (if they preache trewly) in the moost miseras  
ble condicion of the worold. Matth. 10. Luc. 21.  
Mar. 13. Jo. 15. 16. To neglect the preaching of  
godes word/ as these do that loke for the flyse/  
and care not for the shipe. To abolishe the preas  
ching of the word/ As those do / that hathe  
browgt



browgte into the churche Massing/and Mūm  
 ling of canonicall houres (as they call thē) w<sup>h</sup>is  
 chē nether they/that say them/nether those that  
 here them/vnder stondithe not. they say god vn  
 derston dithe them. what then? so he vnderstands  
 dithe like voyce the cucko/ and the lowyng of the  
 cowe. whiche is as godd/and better prease vnto  
 god/thē the superstitious/ād vnknowin praier  
 that thow mūmelist. for they vse the yeffre that  
 god hath yeuē thē/to sound an vnknowē voyce.  
 ād thow abusist the yest of god/whiche gaue the  
 a tong/ to edifie thy selfe/and thy negbowr/like  
 wice to preache the lord omnipotent. But thow  
 makist thy tong / an instrument to speake thow  
 wotest not what. whē thow sheldist cry for mer  
 cy/and say: Sana animā meā, quia peccaui tibi.  
 that is to say: lord heale my solle/for I haue offen  
 did the. Thow saist: Custodiui uias dñi, nec im  
 pie gessi ā Deo meo. That is to say: I haue kept  
 the waies of the lord/and haue not departid by  
 iniquite/from my God. Thus the Psalmes/ād  
 bookes of the scripture / thow redist with out  
 iudgmēt / ād knowist not/what psalme is mete  
 for thy necessite/ād state of the people that be pre  
 sent/nomore thē her that neuer saw the scriptus  
 re. Yea somtyme thow redist a false historie/ād  
 ether thow attributist the honor dew to god vn  
 to the saint thow worshippingist/o: honorist him  
 in the erthe/ who is solle perauenture is in hell.

## CXIIII

For Augustine so saith/that all be not glorified  
folles w<sup>th</sup> the God/who is reliques mē worshipp  
in the erthe.

To teache false doctrine/is a worke against this  
cōmaūdeinēt. like wysser to deprauate the vse/ of  
the sacramentes/other wysser thē they be tawght  
in the scripture is against this cōmaūdeinēt.  
to vse them to an other end/then they were insti-  
tutyd. To honor them as they doo / that in chaūt  
the water of the font/ and chafe it w<sup>th</sup> the many a  
suspire/and depe fet brethe. souche as honor the  
bred / and wyne whiche the scripture doothe  
not only teache/to romaine in there substāciall  
essence/and nature/withe out changyng/but al  
so the reson / and all the wyttis of man. farther  
the bestes of the erthe/fowles of the ayre/and fis-  
his of the water/knowithe there is no change of  
bred/nor wyne.ād barythe record that the scri-  
pture is trew.bred to remaine bred / and wyne  
wyne/1. Cor. 10. 11. farther to augment the cere-  
monyes of the churche/and bring in a new Ju-  
daisme and Aaronicall rites/is against this cō-  
maūdeinēt. as the Bishopes hathe vsyd the  
mater/there be more ceremonies in the churche  
of Christ/thē were in the churche of the Jewes/  
as it shall easily apere to him that will cōfer our  
churche w<sup>th</sup> the bookes of Moyses. Seneca in  
his boke contra superstitiones/ reprehendid the  
rites of the Jewes/and cheffely the sanctifyng  
of the Sabbath. what wold he say if he saw/our

churges that haue not the ceremonijs cōmaūdid  
 by god/ but by man/ to the dishonoring of god.  
 to neglect a cheritable dede to oure neighbor  
 vpon the sabboth day/ is to breeke the sabboth/  
 Ma. 12. Lu. 6. 13. not to ceasse frō doīg of ile/ but  
 to abuse the rest/ ād eace of the sabbothe/ in sports  
 ties/ games/ ād pastimes/ keeping of merkettes/  
 ād feres vpo the sabbothe is to abuse the sabbo-  
 the. it is as mouchē as to fery unto god/ ād worke  
 to the deuill. for specially all vnlafulle plaies/  
 and sportes be vsyd vpo that daye. It is against  
 this cōmūdēmēt to kepe/ or dedicate ony fest to  
 ony saint of what holinis so euer he be. therfore  
 saithe the law ye shall celebrat the fest ūto the lord  
 Exo. 23. this honor shuld be gyuen only ūto god  
 in the old testamēt was no fest euer dedicatid ū-  
 to ony saint/ nether in the new. it happenyd af-  
 tee the darthe of the Apostelles/ as it is wroten in  
 Euse. Eccl. Hist. li. 4. ca. 15. and better auctorite  
 haue they not/ that be the auctors of these holye  
 dayes/ the whiche the cōsell of lugd. hathe yeuē  
 vs. they haue not aboue 273. yers in aige. and is  
 the leuyn of the Pope. in Trip. hist. li. 9. ca. 38. the  
 re is no mencion of saintes holie dayes. few of  
 S. Hier. i 4. ca. ad Gal. ād likewise of S. Aug.  
 ad Janu. 118. epi. The sonday/ ād the howres the-  
 re of apoitid for a decēt ord/ to preache the word  
 of god/ vse the sacramētes/ to haue cōmūe pray-  
 ers/ to puike for the pore/ is to be obseruid: that



all thinges may be don in order. 1. Cor. 14. as for  
the other lawes that they haue made / concerns  
ning fastyng/and satisfaction for synne / and  
would defend them vnder the pretence/and tit  
le of mortification of the fleshe: that glose serui  
the not for there purpose. But there/ hypacrisie  
laythe wayte / to destroy the trew doctryne of  
Christ/if it be not auoydid. They teache nether  
what mortification is / nether how the fleshe  
may be best kept vnder / to obey the sprit. More  
tification signifythe/ether pacienc/whiche god  
requirithe in the tyme of aduersite: other tempes  
raunce commaundid of God / to refrayne the  
lustes/and cōcupiscens that fihrithe against the  
sprit. it signifythe not souche volūtarie fastis/  
celebrating of masses/or ony souche other doings  
ges of superstitious ceremonis as man chosith  
the to do/without the cōmaundement of God.  
of patiēce vnder the crosse/ād of aduersite saint  
Paul speakithe 2. Cor. 4. we/all waies saithe he/  
bare about with us the mortificatiō of the lord  
Jesu in the body/to that end/that the lief of Je  
su/may be manifestyd ī the body. And in the sa  
me place/all waies wethat be lewig for the loue  
of Jesu/ar deliuerid to deathe/ that the lief of  
Jesu/might apere i oure mortall fleshe. this cal  
lihe S. P. Mortification/that is like vnto the  
the afflictions of Christ/and spekythe of the sa  
me/Roma. 12. and David Psalm. 50. Mich. 7.  
of

of temperaunce / and sobriete in meat / drynke /  
 and all other thynges / it is wzoren Luc. 22. be  
 ware youre hartes be not oppressyd with gloto-  
 ny / and dronkynnis. Mat. 17. thes kynd of spris-  
 tes / be not cast out / but withe fastyng / and pra-  
 yng. like wice Ephe. 6. whether we speak of patie-  
 nce in aduersite / or temperancy in felicity / booz  
 the these be workes commaundyd of God. and  
 it is lawfull for euery man to chose for him selfe  
 souche exercises as best be conuenient to his aue-  
 ne age and conditiō of his body. therfore Pau-  
 le saythe 1. Cor. 9. I chaste my body / and bring it  
 into seruitude. to this end / that intemperancie  
 lettid not the holy gost / with drawid not his  
 mynd from prayer / made him not vnapt to stu-  
 die / and to the uocation he was apointyd vnto.  
 This is the end / why we shuld do these workes /  
 not to merit oure reconciliation for synne / but  
 to labour against the deuill / the worold / synne /  
 and the fleshe withe the holye gost / to preserue ou-  
 re selves in the fauour of God. Temperancie  
 is in generall commendid vnto al men / and all  
 tymes / how be it not one maner of exercise / in  
 this vertew / can be appointyd for all men. but  
 euery man / may chose for him selfe / what exerci-  
 se he listithe / and is most conuenient / for his dis-  
 sease. souche as be passyd in aige / and with cur-  
 res of this worold : hathe loost the strengthe of the  
 re bodyes / nedith not so great abstinence from

## CXVIII

metes/and drin kes:as these that be yong/and  
in the myddis of there strenghe. As we may se/  
in one man Sauyd / that nedyd more exercys  
ses before he was put into Exile/then after.  
When scarce could the bones / bare about the  
weake body / that was far broken / withe the  
trobles/and care of this worold. Heale he is  
the great gyste of God / Deuter. 28. and fe  
ryst bewty of man or womau Arist. lib. Rhetho  
ri. therfore it must not be hurt/nether with o  
uer mouche abstynence/nether withe dissolute  
lyuyng. would to God people would folow the  
scripture in this mortification / then the wo  
rld would amend doutles. but there is now  
nothyng / but a carnall libertye of the gospell/  
whiche hyndrethe mouche the glorye of God.

The payne of souche as violate this comma  
ndement / and doothe ony vile worke withe  
out necessite/is wroten Num. 15. that he shuld  
be stonyd to deathe.

Thus I haue rudely openyd the fyrst table  
of the ten wordes that conteynythe iij. com  
maundementes. The whiche diuision doothe  
Ioseph. antiq. lib. 6. cap. 3. Origen. Homil. in  
Exod. 8. Ambros. in 6. cap. Epist. ad Ephe. Au  
gust. lib. 3. ad Bonifac. aproue. In his Quest.  
in Exod quest. 71. he numbrythe but 3. in the  
fyst. and 7. in the next table / by reason of a cer  
tayne



rayne Allegorie. and him doothe the Master  
 of the Sentence folow lib. 3. Distinct. 40. How  
 be it / the fyrst Diuision is trew / as the Text in  
 Exod. 20. is playne. Whereas the Tenth com-  
 maundement / Thow shalt not couet / is  
 but one commaundement / as I haue dilis  
 gentlie sharchyd / all the edicyons that we ha-  
 ue in the Hebrew tong. Withe one punct / pe-  
 riode / and sentence he concludithe the hole tens  
 the commaundement / whiche many men dee  
 uyd into too. Thow shalt not couet thy Neygh-  
 bours howse. that is one withe them. Thow  
 shalt not couet thy neyghbours wief / is an o-  
 ther. But the text declarythe manifestlye / that  
 it is but one. for all is comprehendid withe in o-  
 ne and vnder one sentence. In Deut. cap. 5. cer-  
 tain later edicions makythe diuisiō of the text.  
 but that is nothing to the purpose. there Moyses  
 repetithe the wordes vnto them that knew be-  
 fore the diuision of the tables. farther the prin-  
 ters therin folowith the mynd of one May-  
 mon an Hebrew / and not the orygynall in Ex-  
 od. cap. 20. farther in the oldest edicion / and  
 prynt that I haue sene ( as far as I know the-  
 re is none elder / if there be / it is but one ) the ten  
 the commaundement in Deut. is not deuydyd  
 the whiche edicion venis gaue vnto vs Anno  
 1494. farther enkelos the Caldey interpretour  
 in Deut. makythe but one cōmaundemēt of the

Tenthe. I wounder that some/whiche be not  
 ignoraunt of the tonges/solowe not the truythe  
 of the text: but makethe the commaundement  
 that for biddithe ymagis: a precept ceremoniall.  
 so I might say / this were also Ceremoniall.  
 Thow shalt have no strange Godes before my  
 face. for all the commaundemētes be of one ver-  
 rew/and strenghe. if the one may be in effect Ces-  
 remoniall/so may the other. but these opinions  
 I passe ouer at this tyme.

## The seconde table.

### Caput VIII.

**H**onor thy father and mother/  
 that thow mayst haue long liefe in the lād  
 that the lorde / thy God shalle yeue vnto  
 the.

**A**S in the fyrst Table ar comprehendyd all  
 the workes/that apertayne vnto souche reli-  
 gion/and honor/as belongieth onlie vnto god/  
 as in the fyrst precept/ knolege/ fere/saythe/and  
 loue of God. In the second is for byd all exters-  
 nall Idolatrie. In the thyrd Externall professi-  
 on

on of Godes name/his word/ and his workes.  
 as by prayer/thankes yeuing / preachyng / and  
 confessing his trowthe before the worold. In  
 the fourth: how we shuld Honor him with the pu  
 blike Sacramentes/and ceremonies in the chur  
 che.so in this Second table / is comprehendyd  
 all souche workes as apertayne vnto God / and  
 man.and in this table is prescribyd how / and  
 by what meanes/one man may lyue with an o  
 ther in peace and vnite/ in this Ciuile lief / du  
 ring the tyme/of this mortall bodie / vpon the  
 Erthe.

Many Noble wyttis hathe applied great dis  
 ligence/and studye/to prescribe souche lawes as  
 might best/and moost commodiouslie gouerne  
 and kepe the people/in a politike felicitye. To lyue  
 quietlye / prosperously / and wealtheleie . as li  
 gurgus the Lacedemonians/Solon/Plato/A  
 ristorell/the Grekis.Numa Pomp.Cicero/and  
 other/the Romaines. Amongest Christianes/  
 Constant.Justin.and other. Those men hathe  
 done somewhat / to assotiat people in Cites/and  
 Realmes by wysdom/to kepe them in an honest  
 order with the vertewse lawes/and to remouethe  
 occasion of vyce/and discord by iustice.

How be it none of themall/nor all they to ga  
 ther/hathe not prescribyd so perfet/ and absolu  
 te a forme of a politike wealthe/ as allmyghtie  
 God hathe donne vnto his people in this Ses



cond table/and six rules. Neither so equally ponderyd the diuersite of synne/ and transgression of iustyce as this lawe doothe. not so indifferently prescribe the correction and punysshement according to the grauite and greatnis of the fault but is to cruell in the lesse offence/and to mercifull in the greater. As ye may se the iniuries of theft punysshyd/and blasphemie of God / with adultery vnpunysshyd.

After that he had gatheryd together this people into one company and multitude/browght them out of Aegypt/and apoyntyd them a lond and cites/ where they shuld lyue / as membres of one commune wealthe. He prescribyd vnto them/certayne lawes/without the whiche / no commune wealthe/can lōg indure. for it is no lease maiestie to kepe a Royallme in wealthe/ frō the dangers to cum: thē to wyne it frō aduersite/whē aduersite is presēt. The first law/ to preserve a cōmune wealthe is/that the people thereof/know how to reuerence / and honor God a right who is the presidēt / and the defender of all cites/and realmes. If he be neglectid/ther folowith the doubtles aruine, and chāge of the cōmune wealthe. Thus saw all those that wrot lawes/for the preservatiō there of not only Moses/and christiane wyiters/ but also the Ethnykes. Arist. li. 7. polit. ca. 8. Whereas he Nūbrythe the workes to be dōen in the cite. Quintū, inquit, ac primū circa aram

aram diuinam, cultus quod sacrificium uocant,  
that is to say. the fyghe and principall worke/  
is religion at the aulter of God. whiche mē call  
sacrifyce. They knew / that no cite/ nor Realme  
could contynew long in wealthe / except they  
had the fauour of God thowghe they could  
not tell/ how to honor him a ryght. We like wy-  
ce know the same. the fauor of God / fyrst and  
chefely to preserue the commune wealthe Psal.  
127. Deut. 31. and be assuryd by his word how  
we may honor him/ to say as it is to wright vs/  
in the fyrst table/ and foure fyrst preceptes.

The second law Necessary for euery com-  
mune wealthe is/ that the people among them  
selues lyue in peace / and concord withe out  
discord / and dissencion. As Sallust. says  
the/ Litle thynges by concord increffethe / and  
great thynges by discord decreffe. that saw the  
pore shepard Melibeus in Virg. when he sayd:  
En quo discordia ciues perduxit miseros?  
that is to say. lo whether (or into what miseries)  
hathe discord browght the wrecchid citicens.  
Not onlie Rome/ ad other moost noble cōmne  
wealthes/ lost there libertes/ and thē selves by di-  
scord/ but also the cōmune wealthe of the Israe-  
lites as ye may rede 3. Re. 12. how of one kingdō/  
was made too for the discord/ that god suffryd  
to be among thē selves for the idolatrie of kyng  
Solomō 3. Re. 11. where as ye haue ā exāple that

no commune wealthē/ can indure where as the  
 preceptes of the fyrst table be neglectyd. All mye  
 ghry God therfore/ after that he hath taught  
 the people/ what is to be don towards him in  
 the fyrst table: he shewythē in the Second table/  
 what we shuld do one/ to the other of vs. that pe  
 ace/ and concord myght be amonges vs. Whic  
 che cannot be/ where as one knowythē not/ what  
 reuerence/ and honor shuld be don to the other.  
 for where as all men wilbe lyfe/ there is nether  
 wealthē/ ner vertew: but contencion/ and has  
 tred/ whiche is the mater/ and ground/ of all ca  
 lamities/ and myscheffe. The law of God therfor  
 re/ in the fyrst front of this Second table/ doos  
 the apoynt/ and institute a certayne Imperies/  
 and dominion/ to be had amōg his people that  
 one person might be knownen from the other.  
 Commaundithe obedience vnto the superoure  
 powres/ Sayng/ Magnifie or reuerence thy fa  
 ther/ and mother. if this order be kept/ there is a  
 reward apoyntid for the obseruation therof/ as  
 the text saythe. thou shalt lyue long vpon the er  
 the. after that people of a commune wealthē/  
 know/ eche of them there dewtes: it is necessas  
 rie/ there folow a law to mayntaine them in  
 peace/ and vnite. therfore folowithe it/ in the  
 table. Thou shalt not kille/ whiche precept is/  
 amunicion/ and defence of the peace. How be it  
 because there folowithe alteracyon/ and change  
 in



in euery cōmune wealthe / by reason of deathe /  
 and the persones present cānot liue for euer: the  
 law maker for the commune wealthe / must pro-  
 uide / how the places of those that die / may be as-  
 gayne furnis hid / that withe the departure / of  
 one / may folow the successe of an other. wherfor  
 re god puttith the syxt cānd / that defēdithe ma-  
 riage wherby is preservid this cōmune wealthe  
 ād as godly continewid as it beganne. the whiche  
 law is not only necessary for the preservatiō  
 of the cōmune wealthe to cū: but also to preser-  
 ue the state present / in peace / ād tranquillite. for  
 neuer was there greater occasion of discord / ād  
 bate / betwene cōmune wealthe / ād cōe wealthe /  
 prince / ād prince / priuate persones / ād priuate  
 persones: thē for thabusē ād violating of maria-  
 ge / ād cōmitting fornicatiō / withe souche life vi-  
 ces as it is to be sene by Dina / Gen. 34. by Thas-  
 mar 2. Reg. 13. by the priestes wief abusyd of the  
 Beniamites Judicū. 9. 20. rede the place. for the  
 rapt of Helena Troie peris hid. for the oppres-  
 sing of Lucrece at Rome and other. Then as the  
 re be lawes to preserue the persones thēse of the  
 cōmune wealthe so must there be lawes to pre-  
 serue souche goddes as appertayne vnto the mē-  
 bres of the cōmune wealthe. that one do no wro-  
 ges vnto the other but euery mā be contēt withe  
 his awne cōdiciō ād propre goddes ād nor to vs-  
 surpe auctorite ouer his neighbors. therefore the

Eight law is concerning the defence of propre  
 and priuate Godes. Thow shalt do no theffte.  
 Howbeit/seyng we ar fraile and so ile that ma  
 ny tymes/we transgresse/somme/ or all these la  
 wes that preserui the the cōmune wealthe it is  
 necessary to fynd ād prepare some remedie to ha  
 ue the transgressour punishid ād the persō that  
 is hurt ād offendid restorid vnto his right. ther  
 fore is there this clause ād rule i the law. Thow  
 shalt yeue no false testimony against thy neigh  
 boure: whiche is the Viii the cōmaundemēt. ād  
 bīdithe as well the superiour powres to sequey  
 te ād iustice wīthe out respect of persones as the  
 cause requirith obseruyd/as souche shal be tes  
 timonies in adutfull mater to say as they know  
 trewlie. And likewise that in bying and selleng  
 and in all other contractes mē vse no fraude to  
 gote there godes. these lawes now I will opī in  
 order as they standithe plainely ād simple as I  
 cā: to the vnderstōding of the text. as for the the  
 the law I will speake of seuerally. these be the sō  
 rayns and originall of all politicke lawes. The  
 fyrst law that stablis hithe the auctorite of the su  
 perior powres begnith wīthe the name of the  
 father ād mother. for after ād next vnto god we  
 awe moost reuerence vnto thē/of whō we haue  
 receauid this naturall lief by the helpe of God/  
 and they likewise harthe susteinid the paines of  
 our education and bringing vpp. thē vnder the  
 name

name of the parentes is cōcludid all other perso-  
nes to whō we owe oure obedience and loue. As  
the countrey were we were born or were we ha-  
ue oure liuing that we be trew and faithfull on  
vnto it. Garnys he it what we may and inryche  
it withe all godlie knolege/artes and other com-  
modities. not to hurt it but to die for it as iustice  
shall require. Thē the Prince/ or magistrat that  
hathe the defence of the cōūtre and the people of  
the same cōmittid ūto his charge. Tutors apoin-  
tid for vthe/ souche as teachithe ony cransfste or  
hādi meanes to liue by. The doctors and teachers  
in the ministerie of the churche whō the scriptur-  
re callithe the father of the people/ 1. Co. 4. Then  
souche as be by nature and parētaige our kindes  
folke. also all that be oure elders vnto whom we  
owe obedience. These be the persons that be vnder-  
stand by the father and the mother. The text  
saithe that I shuld honor thē. the whiche word i  
the Hebrew hathe a greater energie and strengthe  
thē one word in latyne or Englishe can expresse  
(Cabad) signifythe to set mouche by/ to haue in  
estimatiō/ to preferre and extoll: and requirithe  
these affections in the hart /and not only exte-  
nall reuerence as be fere wordes / outworde ges-  
tures without the loue of the hart. To obey  
them in all thinges honest agreyng withe the  
law of God. not contemne them / neglect  
them/hate them/or be vnkynd to them. To helpe



# CXXVIII

them as we be able if necessite requyre. To put  
 oure liues for them and to pay them there dew.  
 Ro. 13. and that without murmur and grugge.  
 For all those that I haue rehersid be as oure fa-  
 thers/and as it were a second God apointid for  
 vs vpon the erthe. Therforse if thou wilt haue a  
 very trewe ymayge to expresse god omnipotēt thi  
 sole god ād maker/vnto thy reason ād externall  
 sēses: set those superiour poures before thinne  
 Iye/whyche hathe or do the trauell for thy weal  
 the and commodite. thy father and mother as is  
 before sayde. The prince and King how to kepe  
 the in thy narowe countre in wealthe and felicite  
 / that thou be not made prisoner nor bound  
 man to a straingenation/thy contraries/ād thy  
 mortall Ennimes. The land it selfe bringyng  
 the frute ād all thinges necessarie for thy lief the  
 whyche thy fathers wan with the there bludd/ ād  
 maynteinid with the there bodie and goddes. Thy  
 preacher tellyng the the will of God and all his stude  
 die is to bring the to eternall felicity vnto those  
 tho a wist of dewty a filiall reuerēce and honor.  
 To thy father Exo. 20. Deu. 5. Prouer. 10. Ephe.  
 6. Eccl. 3. To thy Prynce and lawfull Magistra  
 te/Jos. 1. Rom. 13. Ephe. 6. Tit. 3. Heb. 13. 1. Pet. 2  
 To thy Eldres/Leuit. 19. 1. Timo. 5. The whiche  
 was obseruid also among the gentilles as in ue  
 nal the Poete saithethowght it that a fault wor  
 thy deathe if the yōger honorid not the elder. As  
 for the defence of the countrey it was and is of

all natutall men that there nedithe/nor testimo-  
niū nor Example Moſes/Deu.20. The prophaa  
ne wryters as Horace thus:

Dulce & decorum pro patria mori.

That is to ſay. it is ſwete / and decent to die for  
the contrey. The Lacedemō that were ſlayne in  
Termin. had this Epitaphe one there graues.

Hospes dicſparte nos te hic uidiffi iacentes,

Dum patrie ſanctis legibus obſequimur.

Thow ſtranger ſay that thow ſawyſt vs hyre  
ded whiles we obeid the holie lawes of oure cou-  
trei. as for our honor and reuerence to ſouche  
as teache vs the word of God it is ſhewyd / and  
also the Examples of the corynthions and like  
wyce of the Galathiens that were ſo prompt to  
obey Paule before they were ſeducyd that they  
would haue pluckyd out there awne Eyes to ha-  
ue donne Paule honor Galat. Valerius Maximus  
libro 2. capit. 1. How in Rome the elders  
were allwaies taken as fathers of the yonger  
and that no vthe ſhuld ſit at ony feſt / till there  
elders had place. they ſhold be the laſt that ſate  
and the fyrſt that riſe from the table. Euery man  
ſhuld reuerēce and honor theſe ſuperiour pow-  
res not for fere / but for loue and conſyder that  
God begynnythe not this ſecond table withe  
the dominion and imperye of the father in vayne  
or withe out cauſe. But menithe that we  
ſhuld none other wyce loue the ſuperiour pow-  
res

res of the erthe and be affectionatyd vnto them  
 then vnto oure naturall parentes and obey thē  
 in all thinges that is consonant or not agaynst  
 the lawe of god like wyce the superiour pourses  
 shuld be none other wyce affectid with loue to  
 wardes there subiectes thē the father is agaynst  
 the sonne. Consider the worke and ordinance of  
 God in this superiorite and dominion that pre  
 serueth the godd / punisheth the ile / auāsieth  
 vertew / and oppresseth the vice / to the preservatiō  
 ād wealthe of the Republick. Thyne office is to  
 cōsider in what place the superiour is set / and  
 how the deuill traueleyth with the out ceassing to  
 trouble the trāquillite / peace / ād godd order of es  
 uery cōmune wtalthe / by sediciō / traizon warre  
 ād lasciuious / and dissolute maner of living. far  
 ther he laboryth cōtinewlye to subuert the prin  
 ce and gouerner therof / to bring him from ver  
 tew to vice. that they may booth with the vngod  
 ly lawes / ād ile example peruerthe the people / ād  
 bring them from God. As thow mayst se by Da  
 uid and Saul too vertewes and godly kinges  
 at the beginning of there raigne. Saul he viter  
 ly loest in this worold / and in the worold to cū.  
 He so intricatid ād wrappid Dauid in the sna  
 res of sinne. that scarce could he fend his colou  
 re / and returne to grace. Marke how he did das  
 re and blynd Salomon the wysist that euer rāy  
 gnyd and browght him to idolatrie. Remēbre  
 that



that they that Rule be men and hath the like wice the  
 re infirmities and without a singular grace can  
 not govern well. as Salomon sayth: ut oculus  
 uideat, & auris audiat, Deus facit utrumque, that  
 is to say/that the Eye se/and the Eare heare / God  
 yewithe bothe. the meaning of the wiche text is.  
 that if the Magistrat haue good counsell and  
 se what is best for the commune wealthe/and the  
 people obey it/it be the workes of god. no huma  
 ne sapience/diligence/and industrie is sufficiēt  
 for this vocation therfore Paule saith 2. Cor. 3.  
 oure abilitie and sufficiencie is of god. whē we ha  
 ue cōsiderid the malice of the deuill against soue  
 re as rule in the worold and likewise the rulers  
 propre infirmities the let vs cōsider likewise oue  
 re a wne sinnes/and naughtie liffe for the punish  
 mēt where of God yewithe many times cruell/  
 and vngodly gouerners : Job. 35. as he yewithe  
 good/wise/and louing princis/to soue as fe  
 re his name/2. Para. 9. if they happen to fall frō  
 god and folow vice/it is not thy dewty straight  
 way to cālūniat/speake/moue sediciō/cast of o  
 bediēce/loue/and fere that thou cast vnto the  
 but prai for the: studie what thou cast to call the  
 agaie to god/be prone to for gote and remitt thof  
 fence/remēbre Dau. and Sal. that fell and yet retur  
 nid dissēble at soue fates as be curable lest the  
 publicke peace be troblid. remēbre thoughe he  
 be naught that rulithe the place and office that

he is in / is the order and worke of God / so if  
thow put difference betwene the office it selfe  
whiche is good / and the offycer that is ile / it  
shall kepe the in a fere that thow reuerēce a godd  
and godlye gouernaunce in a nyle gouerner.

As Paule louyd the polycie and lawes of Rome  
and neuer tawght sedicion / thowghe he hatyd  
Caligula / and Nero the mperours that ocopied  
the imperye and dominion. Beware therefore of  
contumacie and disobedience agaynst the supe  
riour powres obey them in all thynges where  
they commaund the nothing agaynst Godes la  
wes. so commaund the Paule Ephe. 6. for they  
ar apointid vnto that place of gouernaunce to  
be Godes Vycars / to excecute his lawe / his will /  
his pleasure / to bring men to god / and not to  
carinen from god / for in case they instigate thes  
re subiectes to the transgressiō of godes lawes /  
we must obey nether them nether there lawes /  
they be not then oure fathers but rather strang  
gers that would drw vs from the obedience of  
God whiche is oure very father. It is not des  
cent that there auctorite shuld be aboue and  
Godes auctorite vnder. for as mannes aucto  
rite dependithe of Godes / so shuld it bryng mē  
and lede men to God. Where as they cōmaund  
nothing against Godes law: thow hast hard bes  
fore what reuerēce thow owist vnto the. A thig  
more

more vnnaturall is there not/ then to se the sonne dishonor the father/ the subiect his superiour. As we lern not only by the scripture but also by the examples/ of all other bestes of the earth/ and fowles of the ayre except a fewe. therfore the booke of Job sendeth vs vnto them to lern wysdome cap. 12. So doo the Plin. lib. 8. cap. 27. Nat. hist. shew what wysdome the bestes of the earth haue taught man. Be not as the vipere that gnaweth out the bely of here damme. and seeth he be a wne liefe/ with here dammes deathe. folow the nature of the Cicone that in here vthe noris hithe the old daies of here parentes Plin. lib. 10. cap. 23. Nat. Hist. thus thou art bound to do. if thou do it/ thou shalt haue thy reward whiche is to lyue long vpon therthe. Exod. 20. Deut. 5. if thou do it not: be assuryd that God will punish it/ though man do not Deut. 17. Exod. 21. Prouerb. 15. Rom. 13. Rede the 35. chapiter of Hier. the prophet. and marke how God punys hyd the children of Israel for disobedience/ and rewardyd the Rechabites for obedience of there fathers will.

Now it is necessarie to know the superiours deuty/ fyrst the fathers to the sonne/ then of others that bare rule in the worold.

The fathers offyce is to teache and bryng vppethere chyldren in the knolege and discipline of God to know him aright/ and kepe them from



wantenis and vngodlieliefe. Ephe. 6. Deut. 6.  
Exod. 21. not to prouoke them to ire / but gent  
lewynne them to vertew and loue with out se  
uerite and rigure if fere meanes can awaile.

If not to vse rod and the punyssemēt as he sey  
the the cause requyre and not to be remisse/  
and negligent incorrectyng his chyldes faut/  
nother to wynt at his ile doynges Prouerb. 13.  
23. 10. Eccle. 30. rede the place. but alas how  
can this be donne / where as the Parentes the  
selves / can scarce repet by hart the Articles of  
the saythe / the pater noster / and ten commaunds  
dementes. How can those miserable persones /  
teache there children the meanig of there beliffe /  
the vertew of prayer / the danger of synne / or  
right vse of the sacramentes. This the worold o  
withe / vnto the Holie charge / that is extollid in  
to the higher heauens / that hath the robbyd people  
not only of the scripture in a known tong but  
also preferid vnto the cure of solles / souche as  
syng solle / fa / and can do nothyng lesse / then  
the thing that apertainithe to there offyce. Now  
what the Prynce / and Magistrate shuld be:  
what there offyce is to wardes there subiectes /  
what is there reward if they gouerne well: and  
what there payne if they do the contrarie / it shall  
apere by the scrypture.

What the kyng shuld be it / is wzoten / Deut.  
17. and like wyce what thinges the shuld do / or  
not

not do. if thou wilt say the God vnto the Isra-  
elites haue a kyng / thou shalt take him that Is-  
chose in the myddes of thy boothers ( vnder  
stand that now all kynges / be they good / or bad  
or put in there auctorite by god ) thou caste ma-  
ke no stranger kyng ouer the. in these wordes is  
declaryd / that who so euer will gouern a com-  
mune wealth aright / must loue it / and the mem-  
bres therof / as the father his chyl dren. As Xeno-  
phon saythe / a godd prince / differithe nothing /  
from a good father. Arist. lib. Politicorū 5. ca.  
9. shewithe many condicions that ar necessarilie  
requizid in him / that shuld be preferryd to the  
gouernaunce of a commune wealthe. The fyrst  
is / that he loue it / and the state therof. Thus  
requiryd like wyce Chryst in peter / when he  
commendyd the people vnto his charge. Sayng  
peter louyst thou me: yea lord sayd he / and that  
thou knowest. then Peter fede my shepe Jo. 21.  
He shall not profet in the regiment of the Ciuil-  
le wealthe / nor ecclesiasticall / without a singu-  
ler loue vnto the preservation therof. The kyng  
there / is for hyddyn to multiplie horses / and to  
cary the people agayne / into Egypt: not that the  
fig shuld haue no horses / or permit none of his  
subiectes / if occasiō requizid / to trauell into Egi-  
pt / but that he shuld not glorie in his owne  
strenghe / and cause the people to trust in the  
might / vnd poure of the fleshe / as thoughe by

mā/there cōmune wealthe might be preseeruyd/  
 or there Ennimies/so euer cō in tyme of warre/  
 as Pharo/and the Egyptians dyd. farther it  
 is for bydden the kyng / to haue manie wieses.  
 And the cause is/lest they shuld withe drawe  
 his hart from god. Nether shuld the kyng / mul-  
 tiplie for himselfe/great abundaunce of gold/  
 and syluer. But thus the kyng must do / when  
 he raignythe in his kyngdome. cause an Exam-  
 pler of Deu. be wrote out / and that booke shuld  
 be with him/ and he to redertherin all the daies  
 of his liefe and lerne to fere the lord / his God/  
 and to obserue all the preceptes theroff/ and la-  
 wes/to do them. Ffarther his hart shuld not be  
 liff vpp/aboue his brothers and shuld not des-  
 clyne from the preceptes of the booke / nether to  
 the lefte hand/nether to the right / that he may  
 prolong his daies /in his raygne/he and his chil-  
 dren in the myddes of Israel Deut. 17. The fyrst  
 cure and charge of the magistrat or prynce must  
 be/to se there subiectes instructyd in the fyrst ta-  
 ble/and the preceptes therof. Whiche cannot be  
 except they appoynt lernyd/and conuenient mi-  
 nistres in the churge/that teachenone other do-  
 ctrine/then the Hōle bible conteynythe. Conser-  
 nyng there offyce in Ciuile gouernaynce / it is  
 describyd Psal. 100. to lyne well him selfe and to  
 obserue mercy and iustyce. to punyshe vyce/and  
 to extoll vertew. reder that psalme. there shalt  
 thou



thow se a prynces office/his lief/and familie de  
scribyd. How he shuld lyue after the word of  
God/gouerne his people there by/what seruan  
tes he shuld haue in his curt/ and what persos  
nes shuld be banystyd out the curt. to vse the in  
dustrie of souche as be good/in publick/and pri  
uat busynes/as it is in the 6. verse. it may hap  
pen A prynce to haue ile seruantes/extorsiners/  
pollers/pyllers/oppressors of the pore/nor com  
modious for his maiesti/nor for the people of  
his realme. Souche as lyue in illenys/blasphes  
me God/and can do none other thynge then des  
uoure/the bred of the pore. those Dauid saye  
the in the Eight verse/he will banishe out of  
his court.

In the nynthe/ and last verse/he saythe/he  
will not only ryd his court/of souche ile persos  
nes/but also dayly yeue diligence/to purge/and  
clēce all his realme of souche ile doers. The prin  
ces that hath this studie to mayntayne the glo  
rie of God/and to preserve iustyce/and equite/  
if by infirmities they fall sōtymes: must be born  
withe all/ and there faultes othere hidd/or hee  
lid. As it is to be sene in Solomon/and Dauid.  
if there offence be hurfull/and slaunderous to  
the word of god/and pernicious to the commu  
ne wealthe/the preacher of Godes word/must  
not dissemble to correct it/by the word of God/  
playnly without coloure/or circumloquacion

as Nathan dyd Dauid/ Elias Achab. John the  
 red. ffor that/ that is spoke to all men/ is as  
 though it werke spoken/ to noman. so doothe  
 paule teache. The princes ar callyd reges/ a regē  
 do/ that is to say. They ar callyd kynges whiche  
 name commythe of a verbe that signifieth to go  
 uern/ they must led the people/ and them selves  
 by the law/ and not agaynst the the law. to be  
 mynisters of the lawe/ and not masters of ouer  
 the law. Cato saythe well therin. obey the law/  
 that shew madist thy selfe. it shuld not offend  
 the Magistrates to be reprehindyd by the prea  
 cher of the law of God/ but rather take it in go  
 od part/ and thanke God that he hath the one/ to ad  
 monyshe him of le in tyme. Remembryng the  
 wordes Eccl. 10. cap. Rex hodie, & cras morietur.  
 that is to say. to day a kyng/ and to morow  
 shall dye. All the estates of the worold in there  
 honor/ shuld remēbre the wordes wroten/ Ge  
 ne. 2. Formauit Dominus deus hominem, lutū  
 de terra. that is to say. the lord God made man/  
 clay of the erthe. Whiche wordes shuld admoni  
 she all mē of there condiciō and originall. Quid  
 igitur superbis cinis & lutum, Eccl. 10. that is to  
 say/ why art thou prode/ aisshe/ and clay. thus  
 shuld all other remembre that boste/ so there  
 nobilite/ and thyncke there be no men/ but they.  
 In tyme past/ men were accompryd noble  
 for vertew/ and iustyce. souche as had donne  
 somme

somme noble act/ ether in peace/ ingouern-  
 nyng the commune wealtche/ or in warre/ for  
 the defence of the his countrey/ and the hed-  
 des therof. They were born no gentile men/  
 but made gentle men/ for there noble/ and  
 vertewes actes. The nobilitie nowadaies is des-  
 generat. it applyythe no studie to folow the  
 wysdome /lernnyng /and vertewes of there pre-  
 decessours/ but thynkythe it Inawghe to haue  
 the name/ without effect. There wysdome/ and  
 lernnyng ons rulyd other: now they contemne  
 lernnyng /and scarce can vnder stand alernyd  
 man/ when ye talke of wysdomme/ and ler-  
 nnyng. Traianus the Emperour sayd vnto the  
 capitayne of his Horse men/ when he gaue  
 hym a swerd. vse this swerd for me/ if I com-  
 maund the thynges: that be right if not/ vse  
 it agaynst me. There shuld no uyce be excus-  
 syd / nether defendyd vnder the pretence/ and  
 cloke of Godes workes/ nether for the dig-  
 nite of ony place/ manifest iniuries/ and wy-  
 fednys permittyd to raigne: but the word of  
 God / shuld allwayes without respect of pers-  
 sonne/ stand in his full strength/ and poure. who  
 is offyce is/ to teache the ignoraunt / rebuke the  
 transgressours/ chastine the intractable/ and to  
 institute man in all kynd of vertew 2. Tim. 3.  
 They shuld remembre/ that kyngdomes be al-  
 teryd/ and changyd by cause of synne Job.



35. and that God remouyd liſe wyce princes frō  
 there dignities/by reaſon of ſynne/ as it is to be  
 ſeene by Saul the fyrſt kyng among chryſtiane  
 people/ 1. Reg. cap. 16. all kynges and commune  
 wealthis of chryſtiantie/ were inſtitutyd ſpecials  
 ly/ to preſerue the miniſterie of the churche/ and  
 the eſtimatiō of godes word/ that people might  
 know/ and lyue accordyng to it/ and as it teachis  
 the to declyne all iniuſt wartes/ and battelles/  
 to defend them ſelves/ there realmes/ and all o-  
 ther/ that be perſequutyd for iuſtyce/ as Abrahā  
 did his Neighbours/ and Loth/ is neuere / Gē.  
 14. to promote peace/ and make concord/ that  
 they may be/ the chylder of God Mat. 5. No chri-  
 ſtianeman will take me hyre as thowghe I ex-  
 tenuatyd the Pryncely honor of kynges/ and o-  
 ther Magiſtrates/ commēdyd vnto vs by god:  
 Whom I honor/ reuerence/ loue/ and know by  
 the ſcripture what I owe vnto them. to ſay/ bo-  
 othe goddes/ and lieſe Rom. 13. Eph. 6. farther  
 what mannes lawes gyuythe Col. lib. 11. Tit.  
 74. 75. I would all men ſhuld obſerue. The ſub  
 iectes of euerye Ciuile wealthe/ muſt bare the  
 charges/ and burdon that is neceſſarie for the  
 preſeruatiō therof. and muſt not reſuſe to pay  
 tribute/ vnto the ſuperiour powres/ vnder the  
 pretence of a chryſtiane libertie/ but pay it with  
 out grugge/ what ſo euer lawfully/ and of devo-  
 tie/ is demaundyd. Remembring/ the liberty  
 that

that Christ hath euen vs/is deliuerance from synne/from death eternall/the Horror of hell/ and to restore vs to everlasting liffe/ and not to deliuer vs from the obedience of princes/in sou the ciuile cases/Mat. 22. Lu. 20. Ro. 13. geue the thyng to Cesar/that is dew to Cesar. and to god the thyng dew to God. Christ puttethe difference betwene those to great lordes God / and the ciuile Magistrat / that people shuld beware/the yeeue not the thing that is dew to on/vns to the other. But this order is changyd for where God commaundithe to yeeue tribute/ and o the exactions / helpes/oz subsidies vnto Cesar: the people ar made so blynd by the falsshed of Antechristes ministres/that they will rather gyue a gold crowne / to the byldig of an Abbay/fundation/of a chantry/or for a Masse of Requiem/ then one syluer peny for the defence of there commune wealthe. and the thyng that is dew to God/they gyue vnto Cesar / oz the Ciuile Magistrat/to say/there belive/ and knolege of god. this is only dew vnto God/and his word/and not to Kyng/nor Kayser / oz any other Magistrat. Thus is to change Godes institution. we se daily/how the Princes of the worold persecute the gospelle and the gospellike vse of the sacramentes. we peruert therefore Godes lawe: whiche commandithe to yeeue tribute to Prynces of the commune wealthe for the preservation

therof/and in matres of religion/to yeue our sel  
fes booth body/ and soule/ vnto God and lern  
not only by the scripture to loue the superiour  
poures/ Godes ordinaunce/ but also consider  
other examles/where as he shall se obedience/  
and loue of the subiectes to there prince: to be  
the strenghe of there realme.

Scipio was demaundyed when he cam in  
warfare/into Affrica/how he durst to entre so  
strong/and mighti a realme. He sayd / the obes  
dience of his soulders. for they were so obedie  
ent / that if he bade ony of them / fall from the  
toppe of a stile into the water / they would not  
haue disobeyd him. Se the order / and concord  
amonges the bestes in the Ayre/ as long as the  
re Kyng liuythe Among the cranes/ Plinius li  
bro 10. capit. 23. Natur. Hist. and the litle Bees/  
Virgilius Georgicorum 4. lib. Now if they go  
uern not the people well / whiche be there bro  
thers / they may rede there awne damnati  
on Ecclesiastes 9. 10. Ezechiel. 19. Hierem. 39.  
42. and likewyse the yre of God/that they harke  
nyd not/to the voyce of the preacher/ Deut. 17.  
It is therefore the office of euery Magistrate/  
to lern how to raigne ouer the people by the law  
of God. ad to desyre wysdome of him/to know  
and folow the thynges/ that appertayne to the  
ministratiō of the comune wealthe. for of hym  
alone commithe all wysdōm/Iac. 1. Psalm. 127.  
Thus



# CXLIII

Thus knew the godly rules/ and were fortuna  
 re in there governaunce/ 2. Re. 6. 7. 3. Re. 3. if the  
 Magistrat would rede every morning/ before  
 he intreat ony mater for the commune wealthe/  
 the 101. Psalme it shuld lede him to a singuler  
 wysdō/ and mervelous dexterite in iudgment.  
 The people shuld dalie praie for there Magis  
 strates. for of the dependithe the peace and tran  
 quillite of the cōmune wealthe/ 1. Tim. 2.. Psal.  
 20. 21. it is a great iniquite for people to neglect  
 there office herin. There be propre Psalmes wro  
 te by the Prophet Dauid/ that appartayne ūto  
 this purpose. At the creation/ coronatiō/ or in  
 auguratiō of the magistrat: Psa. 101. where the  
 people made supplicatiō/ at the coronation of  
 Kyng Salo. 1. Par. 28. 29. for a prosperous go  
 uernaunce of the cōmune wealthe. when te Ma  
 gistrat shall take ony batell / or war in hand/  
 Psal. 20. when god yeu the victory 21. and so for  
 all other necessities tha they may defend the  
 orphalinges/ and poure wydous with all other  
 oppressid wrūgfully. for the palace of a prynce/  
 or Magistrat/ shuld be the refuge/ ad Sāctus  
 rie of the poure/ where as they might offer bold  
 ly/ as before God/ there greues/ and oppressiōs  
 so it aperithe in the prayer of the people/ for Kyng  
 Salomon/ Psal. 101. Saing: Da Deus Regi ius  
 dicia tua. that is to say: Gyue o God / thy iud  
 gmentes; vnto the Kyng, for no Magis

strat can gouern/withe out some forme of iudgement/and certaine lawes. But because all iudicialles/and decrees/statutes/ād lawes/made be man/doo the many tymes fayle/ether for there a wne propre imperfection / ether by the perssiall/and corrupt ministracion of the iudge: the people deserid God/to gyue there Kyng/his iudgmentes. whiche ar wroten in his lawes / and those the magistrat must obserue/ Deu. 1. 10. ād 16/as Moses did Exo. 18. Leuit. 24. Nu. 15. Josua Jos. 1. by the whiche wordes we know that all godly lawes/ shuld be askyd / and sowght out of the scripture.

The some and conclusion of this 5. precept/ and of all that I haue spoken in it / is: that souche as the lord hathe appointyd in the Earthe ouer vs to rule: those we must reuerēce/honor/ and obey/withe all fere/and loue. and that we derogat nothing of there dignite / withe contempt cōtumacie/or vnkyndnys. for seying god would his ordinance that he hathe institutid/to be inuiolatyd: it is oure office to obserue the degrees/and order of preeminence/as he hathe institutyd.

## Caput IX.

### The syxte Commaundement.

Thou shalt not kyll.

**S**ayd before/that concord/and peace/best  
 preseruid allwaies the commune wealthe.  
 whiche dependithe of the loue of God and oure  
 neighburs. Therfore doothe gode immediatly  
 after the institution of the cōmune wealthe and  
 ciuile assemblance of his people/before set in or-  
 der/and eueryman apointyd to a certayne pla-  
 ce / and vocation / the one to be father / the  
 other the Sonne/ the on to be Master the other  
 seruant/the one to be a disciple/the other an in-  
 structor:/the one to be the yonger and the other  
 the elder:and eche of these knowithe by the pre-  
 cept and commaundement afore/ what his of-  
 fice is / and how he shuld liue in his vocation:  
 in this precept he remouythe the occasion of dis-  
 scord/and debat/ that might happen betwene  
 the membres of this commune wealthe/by rea-  
 son of murder/and mannes slaughter. Ther-  
 fore for byddythe he all iniuries/violence / fore-  
 se / and othere vncheritable meanes where wi-  
 the all we might hurt our neighbours bodye.  
 And likewyce requirythe that in case we can do  
 ony thyng for the healpe of oure Neighbour/  
 we diligently applye oure seruice in his vse and  
 to procure the thynges that appertayne vnto  
 his tranquillite/ to saue him from aduersites/  
 and to yeeue him oure helpyng hand. when his  
 troubles shall requyre Seyng there his nothing  
 more dere to man / then his bodie / and liefes/



# CXLVI

as the law of nature teachithe / God by this  
law defendythe it agaynst the deuyl and de-  
uillish willfull hatred of man. that somme tyme  
is so caryd awaye withe affectiones of the  
fleshe / that he honorithe not this precept / but  
contemnythe theymayge of God in his neigh-  
boure / hatithe his awne fleshe and executythe  
abestly raige / and tyranny in his brothers body:  
more like a furious lyon / and mad dogg then a  
reasonable creature. not only to the destruction  
of him that is kylld but to the loost / and perdis-  
cion of his awne body and soule for euer: if he re-  
pent not. God in this commaundement forbid-  
dithe not only the murder donne wythe the hād  
but also the murder of the hart / and of the tonge  
Matth. 5. 1. Ioan. 3. in the murder of the hand  
is for byddyn all pryuate reuenchyng betwene  
pryuate persones that wilbe iudges in there aw-  
ne causes. Whyche begynne with blowes / then  
folowythe or hurtyng of some membre of the  
body / or clene destruction of it / at the last mur-  
der of the hole body. Somme kyll wythe the  
swoerd / somme wythe poyson / somme with ins-  
chauntementes / somme Dessemble as thowge  
he they playde / and so in burdyng puttythe him  
out of the waye that he hatythe. Somme kyll  
not them selfe nor will not besene to breke the  
peace but shute there boltes by other men and  
wound and kill him that is an hundrythe mile  
from

from him. These the lawes punish with death/  
Gen. 9. Nat. 26. like wice the lawes of men/  
Just. lib. 4. tit. 18.

Souche as procure and sarche the death of  
man priuely the lawe punish hithe more cruelli.  
Not with the swerd/nether fyre/or any other so  
lemne maner of death/ but he shuld be incloz  
syd in a tronke withe a dogg / a cocke / a snake/  
and a nape and so be cast into water / and dye as  
monges these rigures bestes.

Those yet lesse offend/then souche as conspyr  
re the death of any prynce/or gouerner of the  
commune wealthe. Or by treason intend the des  
truction of the commune wealthe or any man  
that gouernether therein. Those haue there paine  
of death appointyd/lege Julia. Inst. lib. 4. ti. 18.  
De publicis iudicijs. So hathe the law respect  
of the persones and will know who is kylld/ a  
priuat person/or gouerner/ a mā/or a womā:  
one of his owne blud/or a strāger/that the paine  
may be according. In the ministratiō wherof  
the Magistrate/or Prynce shuld allwayes ob  
serue iustyce/as well agaynst one man / as the  
other withe out respect of persones. Re  
membryng that it appertaynythe nothyng vnto  
there office/to saue / or damne/ to yeue one a  
charter of lise/and put an other that hathe don  
ne the like offence to death.

The Magistrate is but a minister of

# CXLVIII

the law/and is bound for the lawes sake to suffer him to liue/that transgressithe not the law/so is he bound/to put him to deathe/that hath offendid the law. So God commaundithe/Deut. 19. that the iudges shall haue no mercy vpon the offender/ãd shewithe thre causes why. The one that he shuld take the ile out of the comune wealthe. The other is a promiss of Godes grace for his so dyng.

The thyrd is/that other might fere to do the same. we haue examples therof in the Capitans that were hãgyd against the sonne/Num. 25. and of Marie the Emperoure Moses Syster that when she was a lepre was compellyd to obey the law as well as the pouryst of the congregacion/Num. 21.

It is ile donne therfore of princes/and Magistrates to yene charters/and priuelegys to sau souche/as by the law shuld die. And as hrode example for other/that thinck when nede is / I shall haue frendes like wyce to begg my perdon. In case it cannot be optaynyd / he that laboryz the in the cause/will scarse be contedyd/that his request can take none effect/the mater beyng of no greater waight/then before by other optaynyd grace. Thus in dispensing of an ile fact: is boothe God and man offendyd. And the Prynce/or Magistrat that dispēsithe withe the fault of an other / makithe him selfe culpable of the same



me cryme as it is wroten. Prouerb. 17. cap. Sapient. 6. Of the other part / the iudges that condemne the right / and delyuer the wrong / commit the same horrible offence. and worthy by the law to suffer the paine / that is dew vnto him that shuld for his offences dye. like wyce shuld souche as be letters / or other wyce defice / or procure the let / or delay of iustyce in sauving or repyng the offender / whiche is an horrible offence / and dayly vsyd the more perye in euery assyce ad sessions. The preted a work of cherite and good dede to saw a man that is worthy of deathe. but the iudge of allequite / mercye / and iustyce / saye the they shuld not extend there mercye to souche a person / nor in souche a case / but commaundys the without mercye to put them to deathe that iustyce condemnys the. Men wil be in an ile cause more mercyfull then the fountayne selfe of mercy. but where as they shuld be mercyfull in resmitting a pryuate displeasure / donne vnto the by a pore man / then will they exequite not only iustyce / but also tyranni. So peruerter they / the law of God / and iudge ile good. and godd ile / and like vice reprehend the ordinaunce of god. God gaue certayne preuilegis that who so euer fyllyd agaynst his will / might fle to a saynctuary to saw his liefe. but he that fyllyd of malyce or of a pretencyd purpose / might be browght to the Galaus not only out of the sanctuary / but

from the aulter Deut. 19. and this is not only the law of Moses but also the law of christ that saythe Math. 26. cap. he that strykythe withe the swerd / withe the swerd shale peryshe. when it pleasythe God souche a transgressour to be taken / the iudge that iudgithe and the person that is iudgid shuld thinke / this is the tyme that the commune wealthe / shuld be deluerid from an ile person. and he that must suffer / shuld thynk this is the tyme that God will punyshe me for my synne / and call me to his mercy.

The prince huld suffre the ordinaunce of god to take place. for as Teren. saithe. male docet facilitas multa. Heautonti. that is to say ouer muche pyte teachythe many thinges ile. the whiche wyse he teachithe men beware / of in Ecey. Etsi ego meis me omnibus scio etiam adprime obseruantem, sed non adeo ut facilitas mea illorū corrumpat animos. Therefore he that would purchase a charter / shuld rather com to the prison to confort the afflictid man and say. this trouble is the preacher sent from God to bring the to acknowledge of thy synne / and to call the to penance. Thow seyst how the deuill hathe preuaylyd agaynst the. Ifollowyng the blyndenis of thine affection thow gauyst place to the deuill that delytthe in the ile doinges of men therfore thow must suffre the payne of the lawe. and from henceforthe thow shalt gyue no place more vnto

re vnto hym. know Christ / and belyue that in  
him thou shalt suffre no payne for thy trans-  
gression but only the deathe of the bodye. he shal  
now carye the / from the Galowes into eter-  
nall loy as he dyd the thyffe in the crosse.

Obey therefore the commaundement of God in  
this publike ministracion of iustyce for now  
is thy tyme to die / not that God haty the the / but  
of a singuler loue that thou shuldest hurt no-  
more thy selfe and other. begg withe me in  
chryst thy charter of God / and his mercy shall  
yeue the eternall lief which thou mayst bolds-  
ly by the law accleme. And not to put him  
in a false hope of mannes remission that can  
yeue no pardon at all if they dowell. incase  
a priuate person / a man that louy the peace  
happen to be oppressyd at ony tyme of those bre-  
akers of peace / or robbers by the highe way sy-  
de or other wayes / cannot defend his lief /  
and body / witheout vsing resistaynce / and  
the oppressoure will not be cōtent / nether withe  
reason / nether withe fere wordes / nether the mā  
oppressyd may in nowyce fynd place / to a voy-  
de the fury of this appressour indefendyng his  
awne lief / if he kill his aduersaries he nos  
more offendy the goddes lawes / nether mans  
lawes then thou he he kyllid a woulfe / or  
mad dogg as Moses killyd the Aegyprion or  
as the godlie magistrate killyth pryuate



lyethe thyffe/or openly/defendithe him selfe by  
 warr when he cannot mayntayne/or recoure  
 the right of his commune wealthe other wyce.  
 Then to vse the extreame remedye of batell/he of  
 fendithe not. So is it to be iudgyd of those that  
 will oppresse by vyolēce other: that ether offend  
 not/ether be redye to offre there causes to the vy  
 cars of God/the iudges off the erthe. if they fynd  
 there awne deathe/it is to be iudgyd that it is  
 none other thyng/then the iust iudgment of god  
 that the one shuld defend his liefe/and the other  
 perishe. A great ile is it/ that those ile men that  
 dar not bryng there cause to be iudgyd before  
 the lawfull Magistrat ar permyttyd so licensio  
 uslie/to trouble the peaceable people/of a realme  
 without punysshement. Whiche is against Go  
 des lawes/and mannes lawes/and thocccation  
 of great murder/ whiche prouokethe the ire of  
 God against the Magistrates for the sufferas  
 unce off so great/and ile. I know/how men that  
 gouern after Aristotelles politikes/will excuse  
 this ile. They will say that lawes must be made  
 according to the nature of the people / to whom  
 they ar prescribid. But Godes lawes saythe/  
 man must obey the law/ and not the law man.  
 if they be christians it shall not be a seruitude/to  
 liue after the lawes of Christ/who shuld gouern  
 cheffellie boothe the superiour and the inferiour.  
 And so saythe also Aristot. libr. 5. Polit. cap. 9.  
 Non

Non est seruitus uiuere ad formam reipub. sed salus. 3 Englyshid this the second verse before: it shuld not be difficile to remouethis ile: if every man that shall se the peace broken in a cite / had auctorite to sondre the personnes / and bynd the peacebreakers to apeace / by there wordes / and he that brake his saythe / ad promes to him that requiryd it / to lose his hed in the name of apayne. as it is vsyd in some commune wealthes.

Murder is commyttid like wyce by hand / by so uche as ar euery mannes men for mony. As thes seronne agates / and launce knyghtes ar / that sell boothe bodye and soule to souche as will hyre the. They care not whether the cause be wrogg or right. They shuld nether receaue / by the lawe of God nether ony christiane man yeue them oz ny thyng except the cause be godd. if it be: every man is bund to defend it. If not: noman. This cannot be knowen of all men: but if the cause be nowght / God excusythe noman / but estimithe hym a murderer of his awne liefe / and the Magistrat that hyrthe him thoccation thes rof.

This precept is not vnder stond onlye of eternall murder / but forbiddythe also the murder of the hart. which tho woghe it deserue no punishment in the worold / yet God accomprythe it worthy of deathe / as it is to be sene / Gen. 4. whe reas God accusyd Cain for the murder of his

hart / before he layde handes on Abell / to kill  
 him. so doo the saynct. 3o. 1. Epist. 3. say. he that  
 haty the his brother / is a murderer. Then is  
 there the Murder of the tong / worthy deathe  
 before God / not only of the bodye / but also of  
 the soule. The wiche is commyttid by a cursyng  
 slandering and a conuicious tong. of a curs  
 syng tong / Christ speakyth Math. 5. he that say  
 the to his brother Raah is guilty of counsell. the  
 whiche word Raah in Englishe signifys the  
 ile / or affliction. Christ meanyth there / that  
 he only is not a murderer that by hand killyd  
 his brother / but also he that cursyth / or desys  
 rithe ile to his neyghbour. as those do that byd  
 the pestilence / the feuer quaterne / saynct Antoz  
 nes ile / or souche other execrations. And  
 shuld be punishyd as heretikes / and blasphemers  
 of God / as ye may rede Leuit. 24. Gen.  
 27. Leuit. 19. 1. Cor. 5. 1. Pet. 4. souche ile sayers  
 hath no part in the kyngdom of God. He that  
 callyth his brother folle. that is to say contem  
 ne him / moke him / or as men call it now a day  
 lowtyng of a man / commyttithe souche mur  
 der / as is worthy hell fyre / and eternall dam  
 nation. The whiche vyce is reprehendyd / Psal.  
 56. and was so abhorryd of the gentilles / that  
 many would rather suffer deathe / then sus  
 tayne the slaunders of a pestilence tong.  
 The derision of the simple how great a syn  
 ne it



ne it is / and equivalent w<sup>it</sup>he murder / we see  
by the punysshment of Cham / who was so cur-  
syd of his father Noah / that his posterite sus-  
fryd for his offence. Maledictus Cham, seruus  
seruorum erit fratribus suis. that is to say. Cur-  
syd be Cham who shalbe vnto his brothers the  
seruaunt of seruantes. Gene. 9.

Samson was accomptyd of the Philistians  
for a folle but he would rather dye then suffre  
that opprybrye vnreuenchyd Iudic. 16. Dauid  
was lowtyd of Nichol Sauls dowgher but  
she was made therfore barynne all here lief 2.  
Reg. 6. How Dauid reuengyd the contumelie  
of his Ambassadors contemnyd of the Ammo-  
nites rede 1. Reg. cap. 10. and the thow shalt per-  
ceauue that mocking is none other but murder.  
In the 4. booke of the kynges cap. 2. see how the  
boyes mockyd the preacher of Godes word/  
Elizeus the prophete / and how God punysshid  
the same w<sup>it</sup>he deathe more cruell / then the  
Magistrat punyssheth the murderer. Of thes-  
se places / we see what murder is / and how  
many ways it is committyd. The occasion the-  
rof / is ire / enuye / hatred / disdayne / indignatio  
and souche like. we see also the payne appoyntid  
by Godes lawes / and mānes lawes / lib. 4. inst.  
Cod. lib. 9. But of these places inferre not / that  
it is not lawfull for the Magistrat to pun-  
yshe the ile doer by deathe / the father to

correct his child / the master his servant / or the preachers the vyce of the people. these lawes appertayne vnto all priuate persones / and not vnto souche as God hath yeven iurisdiction ouer other. of the Magistrates we haue Roman. 13. which offend not in punysshing the ile. of the fathers correction Ephe. 6. Stephane callyd the Jewes traytors and murderers Act. 7. and Paul the Gallathyens folles Gal. 3. yet offendyd nothynge at all against this law / thou shalt not kyll. but seruyd the place of there vocations as it was commaundyd them by God. Angre is no syne / so that the origynall therof / and the end whether it extendithe / be vertewes and procede with cherite. Moses was angre and brake the tables of God in his zelous / and godlie passiō. He put the idolatres to deathe. but the end was to destroy vyce / and to maintayne vertewe. So was Dauid / so was Paule / so was Christ but it sprange of a loue to wardes God / and extendyd to a vertewes end the punysshment of vyce / and commendation of vertew.

## Caput X.

### The seuenthe commaundement.

Thou shalt commit none adulterie.

That

**T**hat there shuld neuer faile successiō / and  
 posterite to preserue the commune weale  
 the that God had ordainyd for man / as well  
 before his fall in Paradise / as after in this vale  
 of miserie : he ordainid matrimonie betwene  
 man and woman. Whiche is the instituciō and  
 ordinaunce of God / aprouid by the law of na-  
 ture / the law of Moses / and the law of Man /  
 and the law of the Gospell. Meanyng /  
 and wylling this ordinaunce to be reuerentlie  
 obseruyd of all men hathe yeeuen this precept:  
 that noman shuld dishonor / defile / or contam-  
 minat himselfe with the ony vndecent / or intempe-  
 rat kynd of lisse. This is the end / and purpose  
 Why this law was yeeuen. to auoyde a dissolute /  
 commune / and libidinous lisse with other vnde-  
 centinis. To loue / and kepe chastite / and purite  
 of life: whiche consistithe / ether in sincere virgi-  
 nite / or faithfull matrimonie / as Chrysost. writ-  
 teth Homil. de inuent. croc. Primus gradus casti-  
 tatis est, sincera uirginitas. Secundus, fidele ma-  
 trimonium. That is to say : The fyrst degre of  
 chastite is / pure virginite. The second / faithfull  
 matrimonie the same diuision of chastite / apro-  
 uithe the scripture / 1. Corin. 7. where as Paule  
 definithe / and shewithe / that virginite is a cha-  
 stite of the bodie / coniunyed with the purite of  
 the mynd. By these wordes: Cælebs cogitat,  
 quæ domini sunt, quomodo sancta sit corpore



& spiritu. That is to say: she that is vnmaryd  
 shinketh the thinges that be of God / how she  
 may beholie/boothe in bodie/and in sprite. Of  
 matrimonie/and the purite the of: it is wrote/  
 1. Petr. 13. Honorabile est inter oēs matrimonium,  
 & cubile impollutum. That is to say: Matrimo-  
 nie is honorable/among all (nations) and the  
 bed impollutid. no man shuld continew in a so-  
 le liefse/but soche as hath no nede of matrimo-  
 nie/following the word of God/and ordinaunc  
 in mannes nature/according to the exāples of  
 the Patriarches/ Prophetis/and the Apostelles:  
 whiche were not excludid frō matrimonie / als  
 thowghe they were ministers of the churche.  
 nor neuer made / law to exclude there succe-  
 sours. but reciteth the matrimonie of the mini-  
 sters / among the vertues and necessarie gistes  
 that is requirid in the minister. 1. Timo. 3. Tit. 1.  
 and callith the prohibition of matrimonie the  
 doctrine of the deuill. The whyche the iniquite  
 of oure Doctors. that defend with the swerd/and  
 fyre/ the sole liefse of the ministres / would put  
 from them / vnto the old Heretikes / the Trea-  
 tians. who forbyd matrimonie to all men.  
 And they damne not it / but only forbyd it / to  
 the order of Ecclesiasticall ministres. As thow-  
 ght they damnid not matrimonie because they  
 forbid it not to all/but to sommen. It is like/  
 as if the phisicion shuld say to too men of one  
 ayge/

ayge/ one disposicion / and sicke in one disease/  
 that the medicine / that helythe the one / will  
 kyll the other. But the scripture is agaynst  
 the/and also the fathers for the moost part. the  
 counsell of Nice condescendid to the mynd and  
 sentence of Paphnucius that sayd / faythfull  
 marriage was chastite : and not vnto superstiti-  
 cious persones that allwayes dreame somme  
 nouelties to be accomptid glorious. The teme-  
 rite of these lawes and law makers / hath byn  
 godly/and lernydlye all tymes confoundyd.  
 It sufficith vs / loyallyment / and with good  
 faythe/to hyre this commaundement / commit  
 no adulterie. whiche for biddith not only to ab-  
 stayne from an other mannes wiewe/the whiche  
 boothe Godes lawes and mannes lawes/ Chris-  
 tians/and Gentiles punishithe withe deathe/  
 Deut. 22. Genit. 20. lib. Inst. 4. Tit. De publ.  
 iudicijs. Also the desyre/and lust of the hart is  
 for byddyn/Exod. 20. Deut. 5. Marth. 5.

farther all orther womē ar for byddin/whe-  
 ther it be virgine/widow/or other comune wo-  
 mā. The policie of Moses putt to deathe/onlye  
 the man and woman that committid adulterie  
 How be it all kyndes of vlturie in this precept  
 ar for bydden as Paule wrytythe / 1. Corinthy.  
 5. Where he equalithe and makythe lykes  
 fornication / and rape / withe adulterie /  
 rederthe place. And byddythe to fle fornication.

So doothe he/ Ephes. 5. and saythe that the Tre of God accustomithe to cum for souche synnes. Like wice we se by the punishment of fornication/and oppression of vir gines whiche is not inferiour to adulterie. The citie of Sichem/ and the inhabitantes thereof were destroyd / for the oppressing of Dina Jacobs dawghter Genes. 34. Judas commaundid Thamar the wydow to be put to deathe/ for dishonoring of widowed Gene. 38. Pinehas kyllyd Simri the Isrealite/ with his hore Casbi the Midianite/ Num. 25. so that all kynd of adulterie is for bidden / and nothing in this case to be admittid/ but the lawfull coniunction betwene man and woman. But this is not all that this precept for biddithe. for as it for biddithe the act it selfe so doothe it adulterie of the hart/ and of the Tye likewise the adulterie of the mouthe/ as vnchast and filthi communication. The adulterie of the handes that prouokethe or mouythe the person that is not his. Solomon saythe he shall borne his cote/ that barythe fyer in his besomme: and burne his fette that walkythe vpon the coles. Here is for bydden likewise the adulterie of apparell / and so consequentlie all excesse of mete and drinke/ and other occasions/ that ar inductions to this ile/ and commith of the concupiscens of the hart/ for bydden in the scripture. Peter saithe/ 1. Pet. 3. The habit / and apparell of



of a woman shall not be in brodyd and splayde  
 here nether in laing on of god/or costley aray. ye  
 se in oure tyme/that many bare more upon the  
 re backes then they be worthe. A woman pams-  
 perid opp with precious stones and gold: kno-  
 tyd be hind and afore with more periles / then  
 here housbond and she bestowithe in almes all  
 dayes of there lieffe. An other sort / that lackythe  
 where with all to bestowe these charges : as a  
 dilling / and burling of there here a longer tye  
 me/then a godlye woman that redithe the scrye-  
 pture to folowit: is in appareling of thre or fo-  
 wre yong infantes. If this were onlie in the  
 women/it were thelesse harme: but it is also in  
 men for there is not as mouche as he that hathe  
 but 40. Schillinges by the yere but is as long in  
 the mornig/to set his berd in an order/as a god-  
 lie crawstis man would be/in loming of a peas-  
 ce of farsey.

And not only they/ but also souche as shuld  
 yeue there seruantes an example of sobriete: as  
 well in the Clerge/as among the Ciuile gouers-  
 ners of the erthe. I speake not against a decent  
 and semely apparell of man nor / woman:  
 euery person in his degre. But that eche of them  
 shuld auoyde the excesse and ile therof that is  
 forbidden in Godes lawes : and rather studie  
 to commend him selfe by vertewes/then to be esti-  
 myd by his apparell. thus doothe not God/but

but also Ethnykes teache / as Cicero. 1. of  
 fic. Adhibenda est mundicia: non odiosa; nec  
 exquisita nimis, tantum quæ fugiat agrestem.  
 & inhumanam negligentia. That is to say/ sou  
 che amens shuld be kept in apparell/ that shuld  
 be nor to net/ nor to fylthy/ but souche as might  
 auoyde a rude/ and bestlie negligence. In the  
 3. Matth. and Luc. 6. we se how Christ interpre  
 tithe this precept: not onlye to a voyde the ile it  
 selfe/ but also thoccasions of it/ sayng if thynne  
 Eye/ or right hand offend the/ cast them of.  
 Whereas Christ shewyth there is no occasion  
 that can excuse adulterie or fornication. As  
 this sinne hath the degreis in it selfe as ye se/ and  
 may perceau by the paynes rehersid: so is it mo  
 re offence in one person then in the other. more  
 in a yge then in uthe: more in the Magistrat/ or  
 Prince/ then in a priuate person / more in the  
 teacher of Godes word/ then in the herer.

And as the condicion of the persones agra  
 uat the offence/ so shuld iustice agraue the pu  
 nyshment therof. and not to punyshe the one/  
 and lett the other go. There is no man more pre  
 uilegyd then the other. As iustice is executyd a  
 gaynst the inferiour/ so shuld it be agaynst the  
 superiour. For as the one is subiect vnto the  
 law/ of God so is the other. There is another  
 kynd of adulterie for bydden in this precept  
 whiche

whiche Christ speake the of Matthei. 5. and 19. capit. whiche is vnlawfull diuorsemement of matrimonie where as the man puttythe awaye the woman or the woman / the man for vnlawfull causes.

The same auctorite hathe the woman to put awaye the man / that the man hathe to put awaye the woman / Marc. 10. Christ saythe there is no lawfull cause to dissolue matrimonie / but adulterie. For when the woman yeuith the vse of her bodie to an other man / she is nomore here fyrst housboundes wief. Nor the housbound no no lenger the housbound of his wief / then he obserue the faith of matrimonie wih her: where so euer this fault happen / and canne be prouyd by certayne signes / and lawfull testimonies: the persones may by the auctorite of Godes word and ministerie of the Magistratres beseparatyed so one from the other / that it shalbe Lawfull for the man to marie an other wief: / and the wief to marie an other housbound / as Christ saithe Matt. 5. and 19. so that the man shall not nede to kepe at homme wih him a woman / that is nomore his then an other mannes.

Nether the woman souche a housbound as is nomore hers / the an other womānes: Mar. 10. S. Pau. 1. Co. 7. shewithe and other cause of



deuorsment/ when the one of the personnes be-  
 yng marid is an infidele/ and of a contrarie fai-  
 the. If this person will not dwell with the other  
 that is his felow in matrimonie/ ad a Christiane.  
 it is lawfull to breke the faith of Matrimo-  
 nie/ and marie with an other. So saithe S. Am-  
 brof. wrytyng in the same place / of S. Paule:  
*Non debetur reuerentia coniugij ei, qui horret  
 autorem coniugij.* That is to say / the reuerencie  
 of matrimonie is not dew vnto him / that con-  
 temnithe the autour of matrimonie. And in the  
 same place/ *Contumelia enim creatoris soluit  
 ius matrimonij, circa eum qui relinquitur, ne ac-  
 cusetur alij copulatus.* That is to say/ the con-  
 tempt of God breakithe the right of matrimo-  
 nie cōserning him that is for saken/ lest he shuld  
 be accusyd beyng marid to an other.

Thow seist that the lord Matt. 5. 19. yeuith the li-  
 cence for adulterie/ to deuorse/ ad marie againe  
 And Paule for infidelite. The diuorse that the  
 Bishopes permitt in there lawis/ is no diuorse  
 but onlie the name of it. For they wyll not per-  
 mitt those persones/ thus deuorsid to marie a-  
 gaine. They say/ what God hath coniugnid/  
 man shuld not separate. Who denyyth that?  
 God speakyth of the woman that standithe by  
 the law/ and ordinaunce of God/ beyng lawfull  
 maryd/ an dothe the office of a wyffe. If adulter-  
 ie/ or the case of infidelite chaunce/ man dissol-  
 uyth

nythe not the Matrimonie/ but the person selfe  
 that offendithe. and the Magistrat is but a testi  
 monie of his/ or her ile fact / that hathe broken/  
 and dissoluyd that/ that God coplyd. And proz  
 testyth to the worold / that they thus dissoluyd/  
 may marye agayne/ not withstondyng the for  
 mer mariayge. Thoroughmannis lawes admit  
 it not / Godes lawes doothe. whois wordes/  
 may not be wrestyd out of tune / but all waies  
 applied to the end / they were spoken. The pharis  
 sees Mat. 19. cap. demaundyng of Christ / whe  
 ther it were lawfull for a man / to deuorse his  
 wiese / for euery cause / and to marie a nother: as  
 all those dyd in the tyme of Moyses Deut. 24.  
 Christ answerd directlye to the question. / and  
 sayd / it was not lawfull for a man to put away  
 his wiese / and marie and other / Except she com  
 mitted adulterie. Then / and for that cause / it is  
 Lawfull now in the tyme of the gossell / as it  
 was in the tyme of Moyses lawe. But for the fra  
 wardnys of condicions / or tediousnis of ma  
 ners / men shuld not separat there wieses / ne  
 ther from bed nether from bord. Mouche lesse  
 marie an other. He or she / that cannot withe  
 wysdomme amend the displeasaunt / and croz  
 tyd maners of his / or her mate: must patientlie  
 bare them. Remembring / if Christ commaund  
 vs to be of souche a tollerancye / and patience  
 to indure the obloquie / and iniuries of all men

though they be oure ennymies: how muche  
 more the morosite/and iniures of a domesticall  
 companion? A hard crosse/but patience must  
 lighthen it/till God send a redresse. Christ yet spe  
 aketh of an other adultery Mat. 19. whiche tho  
 se commit/that marie at one tyme / too wiefes/  
 and say/if a man haue an hundrythe (as he may  
 haue/as well as too) yet all be but too / and one  
 fleshe in the lord. Chryst doothe not so interpre  
 tat too / Matth. 19. cap. but referrith too / to o  
 ne man/and one woman/as the text that he ales  
 gythe out of Gene. cap. 1. 2. declarith/sayng. ha  
 ue ye not reden that he / that made from the bes  
 ginning: made them male/and female. Therfor  
 shall man leue father and mother/and officis  
 at his wiefse/and shalbe too / in one fleshe. this  
 text admittith no pluralites of wiefes/ but de  
 stroyeth playne the sentence of those that defend  
 the coniunction of manie wiefes with one mā.  
 for as at the begyming of Matrimonie was  
 but one man and one woman/creatyed/ and ma  
 ried to gather: nomore shuld there be now in o  
 ne matrimonie as Christ there teachite / and ex  
 poundith too in one fleche/and not thre or fore  
 in one fleshe. the word of god must be folowid/  
 and not the examples of the fathers in this case.  
 It is also for hydden by mannes lawes / Codic.  
 lib. 5. Tit. 5. de incestis & inutilibus nuptijs. Nec  
 minem, qui sub ditione sit Romani nominis, bi  
 nas



nas uxores habere posse uulgo patet, &c. it is commonly knowen that no man being under the iurisdiction of Rome can haue too wiefes / say the the emperours Dioclet. and Maximia. S. Paule 1. Cor. 7. giueth a godlie precept if it were godlie vsyd. rede the chapiter at the begimning. the conclusion of the sentence is thus / speaking to the persons maried. depart not thone from the other except it be by cōsent for a tyme / to applie fastig / and praing / and then com to gather againe / lest the deuill tempt youe for youre intemperancie. If Paule could do ony thing with men that be maryd / they would not for there pleasures / or private lucre make so manye vyages out of there countreis / or within there countreis leauing there wiefes / children / and housholdes as for safen orphelynes.

How light so euer this vngodlie people make there gaddynges / or peregrinations : they shalbe culpable / and actomptable / for as many faultes / as is donne by his familie / trowghe his absence / and negligence / before god. How this synne of adulterie is punyshyd. Rede Genes. 12. 20. 39. Job. 31. legem Iuliam In st. lib. 4. Tit. 18. de pub. iudicijs. and loke not how man vsyth now to punyshe it / that rather accomptithe it a vertere then a vyce / but see what punysshment god appayntythe so re it in the scripiture.

## Caput. XI.

## The eyghthe commaundement.

Thow shalt not stele.

**T**his eyghthe law / extendithe to this end /  
 that we yene vnto euerye man that / that is  
 his. And in so doying we resemble the master of  
 this law God allmighti / that aborrye all in  
 iustes / and louythe quite and right. As here is  
 for byddin to stele the goddes of other: so is there  
 commaundid / and requirid to employ diligenc  
 ce in keeping the goddes / that be oure awne. Res  
 membryng that euery man receauythe at God  
 des hand his goddes and parselles therof / and  
 not by fortune or his awne trauell. Therefore to  
 abuse them is not only a lost of the goddes / but  
 also Iniuries / vnto the dispensation of God /  
 who willythe the ryche to yene gladly and withe  
 thankes vnto the poure / the poure to receauere  
 ligiously as out of the spence / or seller of the lord  
 withe thankes yeuing.

The ryche to exercise his saythe in yeuyng / ad  
 to thynke that the waye to be ryche / is not to mus  
 cle opp in the choser / but to be liberall / and to  
 put out moucheto the poure / for the commaun  
 dementes

dementes sake/ and thynck the promes of God  
will send it in againe. The poure to exercise his  
saythe in receauing/ when he hath nothyng at  
home/ yet God hath openyd the hart of one or  
other to yeue hym his necessities/ and that all  
waies God is saythfull in his promes/ and will  
yeue bred to the hungre at all times oportune/  
Psal. 145. 4. Reg. 4. cap.

This law principallie/ for byddythe all iniu-  
ries that afflict/ or diminish the ryches/ facul-  
tes/ glorie/ estimation/ fame/ and all other thin-  
ges expedient for bodie and soule. all actions/  
and trauese of the law/ that might be endyd the  
retable withe out breache of loue/ and all othe-  
r vnderitable expenses. all violent/ and forsale  
oppressions be night/ or daie/ as well of them  
as robbe withe the hand by the highe waye syde/  
as of them that by counsell/ affection/ auaryce/  
hatred/ or by request of fletters inuert/ and per-  
uert iustyce. like wyce all fraude/ and gile in by-  
ing/ or selling/ and breeking of promys in all  
barginnes/ and contractes. Or when there is  
taken from the law/ that whiche is hers. that his  
to say/ when she takyth the exequution and punish-  
ment of one ile doer/ and not of an other/ not be-  
cause there causes differ or be onlyke/ but that  
she is robbyd by forse of here iustyce/ by the in-  
iust persones/ and iudges/ that iudge not by the  
law/ but agaynst the law. As this robberye of



iustyce is vsyd communely against goddes lawes  
 and mānes: so hathe it optainid a commune for  
 the sayng among all people. Dat ueniā coruis,  
 uexat censura columbas. that is to say/he yeuis  
 the pardō to the rauens/and oppressithe the dos  
 ues with exaction. the sentence meanythe / that.  
 the great thyffes and robbers ar at libertie / and  
 somtime o copie the sete of iustyce / whē the litle  
 thyffes ar hantyd. He is not onlie a thiffe/that  
 by day robbithe/ād breakithe mēnis houses be  
 night/but also those that by ony meanes let the  
 thig to be paid/that is dew/whether it be to the  
 law/or to those that be vnder the law. Too ma  
 ner of waies all iniuries / ād wrōges ar donne.  
 The one in with holdig an others right : ād the  
 other in takyng a wax an others right.

The thinges vniustely with holdin/ar the god  
 des of the bodie oz of the mind. of the bodie ar the  
 fe. the housbōd/the wiefe/the childer/ the seruan  
 tes/the patrones/ād the pupilles. Mōny/ware  
 and all souche other thinges as is vsyd in the lies  
 se of mā necessary for the body. if these thiges be  
 trewlie gotē/the honour must godlie vse thē to  
 his glorie ād to the profet of his neighboure. if  
 they be gotē withe fraude/gile/and deseite. kepe  
 them not/for they be none of thynne/ restore thē  
 to the right honour / or else it is thift / and no  
 man can dispence with the for them : thowghe  
 thow shreue thy selfe to the pryst and cause all  
 the

the massis of the worold to be sayd for the. or if  
thow be delyuerid from that supersticion boſt  
of the goſpell neuer ſo mouche.

Let the that trade the curſe of Marchaundes  
in there vocatiō/beware of this danger. ſouche  
as hath the cure of ſoules beware they hold not  
there ſtipendes/and deſerue the not. Souche as  
be ſeruātes that they eat not there maſters bred/  
ād receaue there wages for nowght. As for thoſe  
ſemen that yeue there wayges/to ſouche as lyue  
an ile/ and vnocopyd lieſſe as the moost part of  
the nobilitie doothe now a daie: it is againſt go-  
des lawes to kepe ony ſouche in there houſe / for  
they mentaine ilenys whiche is for bydē 1. Theſ.  
4. 2. Theſ. 3. and the ſeruānt that receauyeth  
it commythyth theſſe. for he is cōmaūdyd to la-  
bour withe his handes/to fede him ſelfe/and o-  
ther. Thowh it be vsid of princes/poreſtates/ād  
all men of the worold/yet that excuſythe not the  
fault before god. for it was neuer reden in the  
law of god nor in the law of ony man that had  
knolege in a commune wealthe/ that an ile mā  
was accomptyd as ony membre there of. as ye  
may rede in Plato. and Ariſtot. what perſo-  
nes be mete to dwell in a commune wealthe.  
How vnrewlie a ſort of people the ile men be  
thow mayſt ſe by the wrytynges of Cicer. When  
the Impire of Rome fell out withe it ſelfe by  
ſedition libr. 6. de Republi. and in an Epiſtol.

ad Varronem. Crudeliter enim otiosis minabatur: eratq; ijs & tua inuisa uoluntas, & mea oratio. A man shuld retayne the wages of his seruant / but satisfie all waies his couenauntes. farther they offend agaynst this lawe of God that by forse or violence / fraud or any other waye vniustly with hold and kepe any mannes childe / or seruantes / as those do / that by forse or fraude marie any mannes child against the will of his parentes. Souche as hathe great forestes / or partes of dere / or Conyes / that pasture / and fede vpon there neygbours ground. Or Columbaries where as doves assemble and haunt / and those fede / of the poures corne: I refer it to the cherite of euery man whether the keeping of souche bestes be not against Godes lawes / and mannes lawes. and whether it be not suffryd rather for a few mennes pleasure / then for many mennis profet.

If ony man shuld kill ony of those bestes / it were felonie in many places. Where as the law Ciuile callythe those wild bestes the goddes of the honour / no lenger then they byde at home / or haue a purpose to retorne home. Which will neuer be as long as they synd good byte in the poure mannes pasture or corne / except they be chasyd home. whether those bestes be not as well the poure mannes / if he can take them in his pasture / as the honours / rede the law / Inst. lib. 2.

Tit.



1. De rerum diuisione & acquirendo illarum dominio. I cannot tell withe what good conscience any man can fare well with the detriment of his neighbour. let euery man iudge withe cherite whether it be well donne or not. As it is sinne to retaine vniustly these Goddes of the bodye/ whether they be ours or other mens: so it is to retaine the goddes of the myne. As good counsell/ lerning/ wysdomme or any other thinge else/ that maye ayde our brother in thynges of religion and verrew. And as euery man that seys the his brother want thynges necessarie for the bodye/ in case he helpe him not hath no cherite in hym/ as Ioan saythe/ 1. Ioan. 3. so he that seythe his brother want the knolege of God/ and Good counsell / in case he ayde him not the best he can/ is culpable of his brothers damnation.

The other part that conteineth the transgression against this law is / in takyng away another mannes right/ or goddes. whiche goddis like wyce be of the body/ or of the soule. of the bodye as I rehersyd before/ whiche are taken awaye before/ or violence secreatlye/ or apertly. As by theses/ pyrates and other / that against Goddes lawes/ and mannes lawes spoyle/ and robb. li. fewe souche as warre in the defence of any comune wealthe/ and vnder the pterence of warfare/ thynckyth all spoyles/ ad rapes to be lawfull

as those do that vnder the name of iustice comitte  
 unpunished all iniustice. Souche as be fraude  
 and crauffte in byyng or selling/making of bar  
 gaines or other contractes deceaue ony man is  
 condemnid by this law of theyste. As those that  
 sell wares that be nauoght / or corruptid / for  
 thinges lawfull. The thynges that be godd / for  
 more then they be worthe. whiche vsithe not the  
 re crauffte to profet many / but for there awne  
 priuate commodite. Of this auarice / comithe  
 vsurie / fraude / false contractes / breakyng of fai  
 the and promises / contempt of all trowthe and  
 honestie / for stallinges / and ingrossinge of mar  
 kettes / copactes / and agrementes betwene the ry  
 che / that thinges may not be sold / as the be wor  
 the / but as there auarice ha: he agreid vpo. This  
 makethe scarsite of all thinges / and robbithe the  
 poure membres of euery comune wealthe / ad brig  
 hithe the greater part of souche comodites as be  
 in euery realme into a few rychemenes hādes. so  
 that they cānot be sold as comune goddes of the  
 ciuile wealthe. but as the goddes of one priuate  
 persō. the whiche Monopolie or selli of one mā /  
 is for biddin / not onlie ithe law of god: but also  
 by the law of mā / Cod. li. 4. 79. ad that vnder a  
 great paine: Bonis proprijs expoliatus, perpetui  
 tate dānet exiliū. That is to say: for seying his aw  
 ne goddes ad to be dānid to perpetuall exile / or  
 banisment. Justinian. saw well / when one solie  
 bought /

bought/because only he might sell againe/was  
 not profetable but hurtfull for the cōmune weal-  
 the. As it is in byyng/ād selling of thinges mo-  
 uable for byddin to vse fraude: so is it in the god-  
 des of the erthe vnmouable. as lādes/houses/ād  
 possessiōs/whiche now in maner ar onlie the go-  
 des of the ryche. And so haūsid that the poure cā  
 not gote as mouche as a cotaige to put hī selfe/  
 his wiese/ād his childrē in whiche cryy he vge-  
 ce i the aeres of the god of batell/ Esai. 5 rede the  
 chap. ād se/ the curse of god agāist those insaciab-  
 le rauēers/ād eters of the poure. yet whē they ha-  
 ue all to gather and suffer the nor the poure to ha-  
 ue nor house nor rēt: they will ocopie yet all crau-  
 ffes ād trade of byyng/ād selling that the poure  
 mā shaall haue nor goddes nor handie crauffte  
 to helpe hī selfe withe all. How doothe these men  
 hyre/ or rede the word of god that bid duhethem  
 yeue there awne goddes to the poure: whiche ne-  
 ther yeuithethere awne/nether sufferithethem  
 not/to by atareasonable price the thig that is not  
 theirs. The Emph. Honor and Theod. cod. li. 4.  
 tit. 63. de cōmer. et mercat. gaue other lawes for  
 there cōmune wealthes/writing in this maner.  
 Nobiliores natalibus & honorū luce cōspicuos,  
 & patrimoniō ditiores perniciosū urbibus merc-  
 cimo niū exercere prohibemus, ut inter plebeios  
 & negotiatores facilius sit emendi, uendendiq̃  
 commercium. That is to say / souche as be



of noble parentayge/and baryng rule in the cō-  
mune wealthe and ryche by patrimonie we for-  
bid to exercise byyng and selling whiche is hurt-  
full to cites/that among the cōmune sort of peo-  
ple/ād ocopliers in the trade of byyng ād selling  
might be the more facile or cōmune. This facul-  
tie and trade of merchaūdis / that now is vsyd  
for auarice/was inuētū for a good purpose to  
cōmunicat souche thinges as was necessarie for  
the liefse of mā ād not to the vse that now it is ap-  
plied/Plin. in pan. Diuersasq; gentes ita cōmer-  
tio cōmiscuit, ut qd' gētiū esset usquā, id apud  
omnes gentes natū esse uideretur. souche as god  
hathe yeuēn godes vnto or possessions of the wo-  
rld/shuld liue apō the same. and he that hathe  
one craffte to liue by/shuld not ocoپی too / for  
fere of doing wrong to his neighbour.

As for vsury and applyyng of mony or any  
thing else to an vnresonable gayne: it is none o-  
ther thieft. I would men shuld rather refraine  
frō giuing of mony to a gayne all to gother: the  
breake the law of cherite/that helpithe without  
lokyng for gaine/ Lu. 6. Leui. 19. and also/Exo.  
22. Deu. 23. because vsurie is plaine for bidden.  
The lawes and cōstitutōs of the magistrates ci-  
uile admittithe certaine gaine/and vsurie/as ye  
red cod. li. 4. ti. 32. thowghe they be in many thin-  
kes scarce to be born with all / yet I would they  
were well obseruid. but souche is oure tyme  
that

that euery man is in this case/ alaw to him selfe  
 and take the what he can. Here is for boden also  
 all games for mony as disse/ cardes/ cloysshe/ and  
 other. whiche is very thyffte/ and against cheris  
 te that would rather augment his neighbours  
 Godes then make them lesse. so the diminution  
 of ony mannis fame as when for vayne glorie  
 ony man attribute vnto him selfe the wit/ or ler  
 nig that an other braine hath brought forth  
 where of many hath complainid as this of Virg.  
 Hos ego uersiculos feci, tulit alter honores.

They make a fere shew with an other byrdes fes  
 thers as Aesopes croe dyd. This offence Mart.  
 3. callithe plagium. Imponēs plagiario pudorem.  
 speking of him that stole his bookes. Souche as  
 ar apointid to be cōmune/ and publick receauers  
 that twysse aske the thig dew of the people/ ons  
 for them selves and ons for the lord. Or souche  
 as bare office to se the treasure of a commune  
 wealthe preferuid/ and augmēt id as it is nede/  
 withe the reuuenewes that belong to the same as  
 receauers/ auditours/ tresurours/ pay masters  
 with other/ cōmitt more then thyffte/ if they vse  
 ony part of the goddes belonging to a cōmune  
 wealthe to a prinate vse / pandect. libro. 48. lex  
 Jul. and causithe the superiour magistrates to  
 charge there subiectes with newe exactiō/ which  
 shuld not nede to be donne if all thinges payed  
 by the people/ were trewlie brought home/ and

## CLXXVIII

faithfully leyde vpp to the vse it was gatheryd  
for. A greater thiff yet is it to constrayne any per  
son that is fre/ to do any thyng agaynst his liber  
ty/as many tymes the fader doothe his sonne/  
selle him as a bound man/and marie hym whe  
re he list / and to whom he list. thus offend like  
wice those that perswade any mannes chyld to  
for sake his parentes / or any seruantes there  
master/and is punis hid in the lawe with dea  
the. or exile.

It is also thyff / to oppresse any iust cause  
that is in contrauersie/by force/affection or au  
thorite of any superiour poure/or request by let  
ters/not only against Godes lawes/ Deute. 25.  
But also against mannis lawe / Codic. libro. 2.  
tit. 13. where as by these wordes.

Diuine admodum constituit D. Claudius con  
sultissimus parens noster, ut iactura causæ affi  
cerentur nō, qui sibi patrocinium potenciorū ad  
uocassent: ut hoc proposito metu iudiciariæ lis  
tes, potius suo Marte discurrerent, quam poten  
ciorum domorum opibus niterentur. That is to  
say: the Godly and moost prudent prince/oure  
father Claudius vere godlye decreid / that those  
shuld lost there sute/that opraynyd the healpe of  
noble men: that by this fere / all causes of con  
troueris might be vsyd indifferentlye / rather  
then to depend of the estimation of any superi  
our poure. If this thiff where auoydyd poure  
mennis



mennis causis shuld fynd more grace / and rys  
 che mennis consciens more vertew. Espectia ly  
 the iudges that for gote what place they be in/  
 and serue the worold more then God. How  
 deuillish and great offense it is before God/  
 thus to corrupt iustice they may lerne of Da  
 uid Psalm. 82. that begynnythe in Latin: Deus  
 constitit in cœtu Dei. That is to say / God settys  
 the / or is present in the Senate / or place of iudg  
 ment. This Psalme all iudges shuld lern bes  
 hart / and practyse it likewyse marke the second  
 verse of the Psalme / that saythe thus. How long  
 will ye iudge peruerslie / and corrupt iustice at  
 the request of the ile. In the end of this verse is / a  
 word in Hebrew Sela / the which of the Hebriciōs  
 is diuerslie interpretatid / Psalm. 4. but to passe  
 ouer other meaniges / wher so euer thou reddest  
 think there is in the same verse some speciall and  
 notable thing to be markid. As is in this verse  
 Sela here signifithe a smouche in Englyshe as  
 thowhe Dauid had said. oh how great offēce is  
 it before God / to peruert at ony mannes re  
 quest iustice. Or else Dauid put this word Se  
 la there / as thowghe he had said / It is a commu  
 ne faulte / and a customid maner of iudges to ha  
 ue respecte of persones in iudgment. The Psal  
 me containithe but 8. verses. The iudges may  
 the soner lerne them / and the better bare them in  
 mynd.

The grettist thyffdomme of all is / Sacrilege  
in robbing of the goddes appointid to an holye  
use. The Godes appointid for the poure / for the  
maintenaunce of scoles to bring vpp uthe in / in  
souche lerning as shalbe necessarie for the mini  
sterie of the churche / and gouernaunce of the  
commune wealthe.

Or in taking from the ministers the condicio  
on and Godes where vpon the leue. Who shuld  
by Godes lawes honestlie / be prouydyd for / by  
the hedes of the commune wealthe / 1. The ssal. 5.  
it is an horrible offence to take these godes away  
frō the godlie use they be appointid to: so is it the  
like offence to enioy them vndereruyd. As those  
do that ha the hospita les / Spýttelles / and other  
souche almose appointid for the pore / and aple  
it to there awne use / the which crieth the vengece be  
fore God. Also those that ar appointid in Coles  
ges / or Scoles to lerne / or teache for the stipend  
they receaue / if they do not there office commit  
sacrilege. Souche as lyue of spirituall tithes  
pensions / landes / or other Godes appointyd to  
teache the people the word of God / and mini  
ster his holie Sacramentes / in neglecting ther  
office and dewty / offend in the same offence. Or  
when one man / and souche a one (whiche chanz  
sith many tymes that doothe not / or cannot do  
halfe amannis office for souche a place) ha the  
manymennis livinges. But of what so euer  
yeffres

yestes he be of / he shuld not haue too mennis ly-  
 uynge which the Bishopes lawes admitt by  
 pluralites / ad Totquores. But this is clawe me  
 and I will clawe the. If the bishopes permyttyd  
 not there prystes to haue too benefyces / it may  
 fortune the pryst would like wyce say / the Bisho-  
 pe shuld be byshop / but of one cite. and indede so  
 it shuld be. and vntill the Magistrates bryng  
 them to that poynt / it shalbe as possible to hyre a  
 Byshope wade godly / and simple throwghe the  
 scripture in all cases of religion / as to dryue a  
 camell throwghe the Iye of an nele.

A great petie it is to se / how far that offyce of  
 a byshope is degeneratyde from the ozyginall in  
 the scripture. It was not so at the begymyng /  
 when bishopes were at the best / as the Epistole  
 of Paule to Tit. testifythe / that willyd him to  
 ordayne in euery cite of Crete a bishop / Tit. 1. ca.  
 And in case there were souche loue in them now  
 as was then to warde the people / they would  
 say them selves / there were more to do for the best  
 of them in one cite / then he could do. They know  
 that the primatyue churche had no souche bis-  
 hops as be now a daie / as examples testifie vntill  
 the tyme of Siluester the fyrst. a litle and a litle /  
 ryches crept so into the churche that men sowgh  
 remore her / then the wealthe of people. And so  
 incresyd within few yers / that bishopes be came  
 princes / and prynces were made sernautes.



So that they haue set the vpp with there almose  
 and liberalite in so highe honor: that they can-  
 not pluke them downe againe withe all the forse  
 they haue. what blindnis is there befall the wor-  
 rold that cannot se this palpable ile / that oure  
 mother the holie churche had at the beginning  
 souche bishopes as dyd preache many godlie ser-  
 mones in lesse tyme / then oure bishopes horses  
 be a brydeling. There houshold was the scole /  
 or treasure house of godd ministers / to serue  
 the word of god / and ministration of the sacra-  
 mentes. If it beso now / let every indifferent  
 man iudge. The Magistrates that suffer thabu-  
 se of these godes / be culpable of the fault. If  
 the fourthe part of the Bysshope rike remaynyd  
 vnto the bishope it were sufficient. the thyrd  
 part to souche as shuld teache vthe good lers-  
 nyng. The second part to the poure of the dio-  
 cesis. And the other to mayntayne men of warr  
 for the saue gard of the commune wealthe: it  
 were better be stoyd a great dele. ffor it is  
 now ile vsyd / and be stowyd for the greatist  
 part vpon those that hathe no nede of it / or else  
 vpon souche ile men as shuld be mayntainyd wi-  
 the nomānis godes. It were well don to proui-  
 de for souche as be ile bryngig vpp / cānot now  
 other wyce liue / and provide souche meanes /  
 that here after nomore offend in that kynd of lvs-  
 se. if ony man be offendyd with me for my this  
 sayng

sayng / he louythe not his awne healthe / nor  
 Godes lawes / nor mannes / out of whiche / I  
 am allwaies redie / to proue the thyng sayed to  
 be trew. farther I speke it of loue and of no has  
 tred.

The actes of the Apostelles doothe shew that  
 in the primatiue churche souche as were conuer  
 tyd vnto Christ vsyd a singuler liberalite towar  
 des the poure: and likewyse other wryters nas  
 melie. S. Augustin. lib. 1. De ciuitate dei. that  
 many men were found ryche in Rome when it  
 was taken by the Gothes / and againe within  
 14. yere after by Geysericus the kyng of Vandas  
 le but they were ryche for the poure / and not for  
 them selves or souche as were ryche / and makys  
 the mentyon of one Paulinus the bishope of No  
 lea cite in Capania. That was exsedigriche / but  
 for the poure. as oure bishopes shuld be / that  
 now applie the best part of there bishopperykes  
 to a prodigal vse in there awne houses / or in lar  
 ge fyes / and yestes / hospitalite / ad other beneuo  
 lence vpon the ricche. let all men / yea they them  
 selves (affection put a part / and the loue / or  
 studie of mony) iudge in this case whether euer  
 they rede in the new testament / or haue any one  
 godlye Byshope in the primatiue churche for  
 an Example that vsyd the goddes of the hos  
 lie gost / the ryches of the poure / the posses  
 sions yeu en for the preservation of godlie

doctrine/ and the ministerie of the churche as they do. If it seme godd vnto the Higher poores that this ile may be tolerable/ and borne withe all/ for the honor of the realme/ and doynge of souche expedicions as shalbe expedient for them to do when they be commaundyed.

There honors knowithe right well / that no thyng commendithe A realme more / then were euery man in his degre/ is as ryche as the scripture of God permittithe. and that bisshope dothe moost honor vnto the realme / that kepythe his houshold / and disposythe the same / according to the forme/ and rule of the word of god/ 1. Tim. 3. Tit. 1. as for souche expedicions in the euile wealthe as shuld be committyd vnto the seministers of the churche/ the commune treasure house shuld bare it. they shuld be resonable prouidyed for/ and the rest/ and ouer plus taken from them and put to some other godlie vse. looke apon the Apostelles cheffellie/ and vpon all the re successours for the space of 400. yers/ and the thow shalt se godd bisshopes/ and souche as diligentlye applyed that paynfull offyce of a bisshope to the glorie of god / and honor of the realmes the dwelt in. Thowghe they had not so mouche apon there heddes as oure bisshopes hathe / yet had they more within there heddes/ as the scriptures/ and Histories testifie. for they applied all the witt they had vnto the vocation/ and ministerie



sterie of the churche / where vnto they were cal-  
 lyd. oure Bishopes hathe so mouche witt they  
 can rule and serue as they say in boothe states.  
 Of the churche / and also in the Ciuile policie.  
 When one of them is more then jony man is ab-  
 le to satisfie / let him do all waies his best dilis-  
 gēs. If he be so necessarie for the court / that in ci-  
 uile causes and gyuing of godd counsell he can  
 not be sparyd: let him vse that vocation and leas-  
 ue the other / for it is not possible he shuld do bo-  
 othe well. And a great ouer sight of the princes /  
 and Higher poures of the Erthe thus to charge  
 them withe too bourdens / when none of them  
 is able to bare the lest of them boothe. They be  
 the kynges subiectes and mere for his maiestie  
 to chose the best for his court that be of the real-  
 me / but then they must be kept in there vocation  
 to preache onlye the word of God / and not to  
 put them selves or be apoyntid by other to do  
 thing it belongythe not to a bishopes vocation.

This is thyffte of souche goddes as appartay-  
 ne vnto the bodie.

There is an other kynd of the soule / as when  
 the ministers yeue not vnto souche as be commit-  
 tyd vnto there charge the word of God / simple /  
 and plainlye in atong knownen / and ledenot the  
 people to wardes the lyffe euerlastyng as the  
 word of god teathythe. to know that for christes  
 sake onlie without all respect of workes / synne

is for yeu en / and that we ar bound to do the  
 wor kes that God commaundi the vs to do / and  
 be expressyd in the s cryp ture. whyche is the res  
 gleād rule to lede the churche by / Jo. 15. Sou che  
 as preache mann is lawes and wor kes / not com  
 maundid in the scripture robbi the scripture  
 of he e riches. like wyce those that attribute more  
 then is dewe / or lesse then is dew / vnto the holie  
 Sacramentes institutyd by Christ cōmitti the sa  
 crilege. They take from the sacramentes to mou  
 che / that say thei be but externall signes to know  
 the churche of christ by / from sou che as be not of  
 the churche. As the Romaine ons was known  
 frō an other citicene by his gorone. or those that  
 say they may be donne and leste vndon as it ple  
 acy the man / that vsyth them. They add to mou  
 che to the sacramentes that attribute as mou che  
 vnto them / as vnto the grace and promis that  
 they confyrme. As to the Sacrament of Bap  
 tisme remission of synne / when it is but an ex  
 ternall confirmation of it Rem 4. and vnto the  
 holie supper of the lord they attribute a distri  
 bution delyueraunce or exhibition of Christes  
 naturall bodie / where as it is but a confirmatiō  
 of the grace / and mercy that he bowght for vs v  
 pō the crosse / with sheddig his pretiōs blud / ād  
 death of his innocēt bodie / as the wordes shew  
 withe plainlie Luc. 22. 1. Co. 11. where christ says  
 the / he dyd not institute his last supper / that mē  
 shuld

shuld bodely eat his body: but that they shuld do  
 all waies the same/ in the remēbraūce of his deas  
 the. And cōsider the grace/ that he optained for  
 vs in his bodie ād blud/ ād be thātkfull for the sa  
 me. Great petie it is/ that the deuill hathe so pre  
 uailid in many mē/ that obstinatlie without rea  
 son/ and auctorie of the scripture/ preache there  
 phantasies vnto the people of God/ and would  
 perswader that there ymagination/ or dreame of  
 christes holie bodie/ were a trew/ and substāciall  
 bodie. but souche is the deuillis malice, now  
 that many mē ar perswadid that the substāce  
 of bred remainithe/ ād can no lēger deceaue thē  
 in sensible thinges: he carithe them to as great  
 an ile/ or worst hē that / and would mak them  
 belyue that a phantasie / or dreame of a bodie/  
 that hathe nether quantite/ nor qualite to be a  
 trew body. my good reader without all affectie  
 on consider the reasons/ and aucto rite of godes  
 word/ that I shall reherse hyre bryuely against  
 those thives that robb the humanite of christ of  
 all humane qualites and quantites. ffyrst they  
 iudge the bodie of christ/ that is in heauen to ha  
 ue all properties / and condicions of a trew mā.  
 and of the same selfe body in the sacrament/ they  
 take a way all the condicions/ and qualites of a  
 trew mannis bodie.

They must shew by the scripture. that one/ ād  
 the same bodie/ Iesus of Nazareth the sede of



the holie virgine perfect god / perfect man / consist-  
 ing of mannes fleshe / and a resonable soule has  
 the / and hathe not / at one / and the same tyme abo-  
 dye with all dimensions / qualites / and quantis-  
 ties of a trew man in heuen / and without all di-  
 mensions / qualites / and quantites at the same  
 tyme in the sacrament. This put as apyller / and  
 fondation of thy saythe / that as he is a perfecte  
 God / with all the properties / and condicions of  
 a trew God / where so euer he be. so is he perfect  
 man / with all the qualites of a trew man were  
 so heuer he be / consistyng of a resonable soule /  
 and mannes fleshe / Jo. 1. Ibr. 1. They say thow  
 must not iudge so carnally and grossely of chri-  
 sts bodie. belyue thow the scripture / and byd  
 them shew the / the place in the scripture that  
 thow shuldest not iudge so of a trew phisicall /  
 and mathematicall bodie which christ now has  
 the / as the syngers of S. Thomas barythe. rec-  
 cord / Joan. 21. the handes / and Eyes of all the  
 Apostelles / 1. Jo. 1. and also his ascension barys  
 the record / Act. 1. let them proue / that they spea-  
 ke / by the scripture and shew where christ was  
 euer present in one place visible / and in an other  
 place present at the same tyme / inuisible.

They say / we must speake as the scripture spe-  
 aketh / that saythe by the brede Mat. 26. Marc.  
 14. Luc. 22. this is my body: and of these few  
 wordes ile vnder stond they dreame wondrous  
 full

full misteries/that the substanciall body of christes humanite is present/by miracle/ and away celestially/passing all mētis capacities. with many other forfet imaginations and new found termes/which the scripture neuer knew of. how be it/if thou marke there conclusion thou shalt find nothing but the name of a body whiche they haue yeue to this chimere/ad monstre that there phantasie hath conceiued. They speake of the letter: and none go the farther from it then they. Christ saide: This is my bodye that is betrayed for yō. the whiche was a visible ad sensible bodie as the Iyes of those that saw him hange vpon the crosse/testifie. They say it is an invisible bodie that occupy the no place: but the scripture say the contrarie as thou seist By the wordes of the supper/Luc. 22.

Hold them therefore by the scripture fast/and when they name the most holie humanite of Christ/and would haue it with the bred. bid the shew the/ the bodie. for the text say the that he shall cum as visible vnto vs as he departed from vs/Act. 1. if they say/that place speak the/of his coming to iudgment and not of his presence in the Sacrament deny there sayng. For the text say the that he shall be in heuen till that tyme of iudgment/Act. 3.

It is ile donne of any man to speake as the scripture speak the / and not to take the

meaning of the Scripture. God of his mercye  
 geue men grace to know the trewthe. Before  
 Christ in his supper calld the bred his bodie: se  
 how he fore sawe this after ile / and phantastis  
 call dreames / that me would take his wordes /  
 contrary vnto his mind. In the 6. of Ioan. he  
 tellithe his disciples / that to eate his hody / was  
 to belyue in him. That awaylid not / but streight  
 way saied / the wordes that I speke be spirit and  
 liefe: and calld them from the letter. Yet agayne  
 ne the thyrd tyme in the same place saythe / what  
 if ye se the sonne of man ascēd where as he was  
 fyrst. By these reasones he toke away all bodely  
 eating / and rigure of the letter. like voyce after  
 the snpper / lest they shuld dremeyet of a bodely  
 presence / Because Sacramentally he calld the  
 bred his body he repetid agayne the same wor-  
 des / Ioan. 16. It is expedient that I depart.  
 Againe / I go to my father. I came from my  
 father into the worold. I for sake the worold a-  
 gaine / and go to my father. Why shuld not the-  
 se places hold there autorite / and teache vs to  
 vnderstād these wordes / this is my body. seying  
 that boothe before / and after the supper / chryst  
 told them be playne wordes / he would not be  
 in the worold. and so dothe institution of it de-  
 clare / That this Sacrament was / and shuld be  
 a memory of his blessyd passion / and paynes suf-  
 ferd



fryd in the fleshe: and not a distribution of the  
 fleshe it selfe/Luce. 22. 1. Corinth. 11. None of  
 them that put this corporall presence in the  
 bred yet hether vnto / neuer could interpretat  
 the wordes of the supper aright. I would be  
 glad to hyre it ons if they will not admit the al-  
 teration of the bred with the Papistes / they  
 will / ad can do no nether wice/ but interpretat  
 the wordes thus. This is my body. That is to  
 say/very bred/and my body/and referr the verb  
 (is) to too diuerse substaunces. to the bodye of  
 Christ/and to the bred/whiche is plaine against  
 the nature of a verbe substantiue/ to be att ons  
 too diuerse substantijs. Seing Sainct Paule  
 doothe interpretat/and expund this word (is)  
 in the Sacrament of circumcision (and all Sa-  
 cramentes be of one nature) by this word sig-  
 nifythe/oz confirmthe/Roma. 4. what shuld  
 men meane thus to trouble and vex the churche  
 of Christ with new doctrine. Also it is a com-  
 mune maner of the Scripture/ to attribute vn-  
 to the signe / the thing ment by the signe. God  
 knowithe / what a weake reason this is to say  
 people must speake as the Scripture doothe/ad  
 would proue there by / a reall/ and bodely pres-  
 sence of oure sauour that died for vs / and as-  
 scendyd into heauen. Syttrythe at the right  
 hand of god all myghtie. And from thens shall

com to iudge the quyet/and the ded. did not Ari-  
 rius defend his heresie with as good an argu-  
 ment as this/when he spake as the scripture do  
 the/and sayd: Pater maior me est. My father is  
 greather then I. Or might not aman proue by  
 the same reason/that Elie/ Esaie/ and all other  
 Prophetes/before Christ came / to be deseauers  
 of the people/ād false preachers. For Christ said/  
 Jo. 10. as māi as came before me werethiffes ād  
 murderers. he that spekith thus spekith as the  
 scripture spekith. there is not/nor neuer was  
 chrystiane Reader/ Hereticke but spake in the de-  
 sense of his heresie/as the Scripture speaketh.  
 But toke not the meaning with the word / as  
 we must do except we intend to robb the holye  
 scripture of here trew sense and vngodlie for-  
 se the letter / from the trew meanyng therof : as  
 those do / that rather constrayne the onlernyd  
 conscience with fere: then perswade them / with  
 godd Argumentes out of the Scripture.

They intricat the wyttis of men with sophis-  
 tre and illusion that the know not what they hy-  
 re/nether they them selves what they say whē the  
 oration is endid. for a trew bodye/they shewe a  
 blanke shadowe/or rather phantasie of a bodie  
 and all there wordes hathe brought forthe no-  
 thing lesse then a bodie that they promessid to de-  
 liuer vnto him that they would perswade. As  
 those that Horace spekyth of:

Parturient montes, nascetur ridiculus mus.

They say he that beliuith not there wordes that they haue a trew body withe: Hoc est corpus meum. Was neuer well perswaded of the fyrst article of his faith / scilicet, I must believe that God is omnipotent. so we do. But wither this reason they subuert them selves. Because ye sein the Sacrament God doothe not make the thing they speke / and therfore it is not there / for if he would it shuld be: it must be a mānes bodie wih the all the qualites therof / for Christ hathe none other body / but that he toke of the holie virgine / and is allwaies visible and subiect vnto the senses where so euer it be / Ioan. 21. 1. Ioan. 1.

When they trouble the withe the wordes of the supper (this is my bodie) retorne vnto all the sacramentes of the old Testament / Gene. 17. Exo. 12. and thou shalt fynd that they were the confirmations of the thinges they were called and not the thing it selfe / Roman. 4. Then loke vpon other places of the Scripture / Ioan. 6. 16. Marc. 16. Luc. 24. Act. 1. 3. 7. belyue they cred. He ascendid into heuens / Syttithe at the right hand of God the father allmightie from thense shall cum to iudge the lyue and the ded. Woulst thou not believe all these places / as well as the dreame of them that Cholythe the withe one place / of the Scripture ile vndre



stand. Let those vnttractable men iudge/ what  
they list of the Sacrament and holye supper of  
thelord. Belieue thou w<sup>th</sup> the Scripture that  
it is but a memorie of Christ death: a confir-  
mation and mistery of oure redemption/ Luce.  
22. 1. Corinth. 11. Luc. saythe/ do it in the memos-  
rie of me/ and lest ony man shuld say that me-  
mory is to receaue the corporall bodie of Christ  
Saint Paul. 1. Corinth. 11. interpretar<sup>y</sup> the it  
plainly and saithe the eathing of the bred / and  
drinkyng of the wyne is donne to shew the dea-  
the an passion of Christes body/ till he cum.

We must therefore in this kind of thift/ and  
all other: studie to make restitution/ and to pay  
euery man his as it is wroten in the law / and  
Prophetes/ Exod. 22. Esa. 3. Amos. 3. Luce 10.  
of the whiche restitution writithe Saint Au-  
gustin. ad Macedonium Epistol. 54. The whi-  
che noman shuld prolong/ nor commēd the do-  
yng therof vnto his exequutors but he that has  
the committyd the fault must make the mennis  
in this case / vnto him that he hathe deceauyd.  
If thou canst not remembre whom / nether  
how mouchethow hast defraudid : let that be  
thy dayly study to call to remembraunce somme  
way as well to restore the Godes ile gotten / as  
thow foundist meanes to optaine them. And be  
nomore ashamyd to returne to grace/ thē thou  
wert to lost it. If thou find no persones to whō  
thow

thow shuldest restore it / yeue it to the poure / And  
not to souche as shall synge Requiem for the af-  
ter thy deathe. And yeue no lesse then thow hast  
taken away.

The godes that be trewlie thyne / thow shalt  
use aright if thow obserue thesē too rules

Fyrst if thow put no trust in them. Red the 61.  
Psalme / Matth. 6. 1. Tim. 6.

Second if thow use thē to the honor of God.  
to the necessite of this present lieffe without ex-  
cesse. moderately with thy frendes for humani-  
te / and abundantlie with the poure for cheri-  
te. so shalt thow haue Inuowghe / and leue In-  
uowghe as Abraham did to his sonne Isaac.

## Caput XII.

### The nynte Commaundement.

**T**hown shalt be no fase wittenys  
agaynst thy neyghbour.

**I**n the eyghthe Commaundement ye se how  
God bound the handes of manne frō rob-  
byng of his neyghbours Godes the whiche is /  
as it were a manacle or hand sacle / to kepe them  
from doying of ile.

So dothe he in this nyntythe commaundment  
 bridle the tong / from hurting his neighbour.  
 Whiche is if it be well vsyd the moost pretious  
 membre of man. if the contrarie moost detestable/  
 and pernicious / an ile incorrigible / full of  
 pestiferous poisonne. *Joc. 3.* this precept commaū  
 dithe a moderation of the tong and requirith  
 the truithe allwaies to be saide as occasion re  
 quirith / that noman hurt his neighbour whiche  
 may happen where this law is neglectid ma  
 ny wayes. In the soule / in the body / in his na  
 me / or in his Godes. an is committid ether by  
 word / writings / simulation / dissimulation / or  
 be ony other becke or signe / whiche ar all there  
 for biddi. like wice that noma being callyd to be  
 a retestimonie in ony mater shuld speke other / the  
 the truithe. for he that is a false wittnys offendi  
 the boothe against God and his neighbour. *Here*  
 is for biddin all kind of lies that be contrarye  
 to cherite. There be thre kindes of lies

The fyrst men call io cosum mendarium. whe  
 in bording they merelie speke of thinges vntrew  
 that rather extend to exhilerat the companie / the  
 to ony mannes harme. This kind of bording  
 is not commendable among christian men that  
 shuld seke other meanes / to ocopy the tyme with  
 all / and haue more vice and lightnis then ver  
 sew / and grauite.

The second sort of lies is callyd mendarium  
 offic



officiosum. and is requirid / when othere wyce  
 ile/or murder cannot be a voydid as ye rede Ex  
 god. 1. where the mydwyues being commauns  
 dyd of Pharo to kyll all the males among the Is  
 raelites / at the tyme of there byrthe / sayde the  
 women of the Ebrewes were deliuerid before  
 they came to the. 1. Sam. 19. Michol Dauid wis  
 esse by the same meanis sauid Dauid. So did  
 Jonathas cap. 20. Dauid in the 21. by this mea  
 nes optaynid bred of Ahimelech the Highepriest  
 in Nob. and a voidid the handes of Achis the  
 kyng of Gath. The third kynd is callyd mēdaciū  
 perniciosum. a pernicious and hurtfull kynd of  
 lying that cummythe of malice / hatred / enuye  
 or disdayne and extendithe to the hurt of his ney  
 ghbour. this kynd is damnable whether it be  
 in ciuile causes/or maters of religion. specially  
 to be abhorryd in diuines and preachers of the  
 churche that cause men to erre from the way of  
 saluation taught vs by the scripture. and to  
 bring people from the old lerning of the Patri  
 arches/prophetes/ and Apostelles / to the new  
 lernynge of men. from our mother the holie chur  
 che and the spouse of Christ Eph. 5. fre ma chur  
 che buldyd apou the doctrine / and fundation  
 of the Prophetis/and Apostelles Eph. 2. vnto  
 the synagoge of the deuill/buld vpon the doctri  
 ne of Antechrist. Here is for bydden all thinges  
 that hurtythe / and not the thyng that can haue

nestlie and heritable profer the truythe / and a good cause.

This law extendithe against those that by any false meanes contend in iudgment to ouer come a right cause / or molest an honest persone with slaunders / and lyes. or souche as fayne vntrew accusatione / and crymes agaynst any man. Who is not onlie damnyd by this law of God / but also by the law of man. For when an vngodlie / and malicious person is suffryd to lye and speake what he lystythe vnpunishyd / there is nothyng more pernicious in the worold to make debate and to breake the rite. therefore not onlie Godes lawes requyre the the slanderer to be punishyd with the same payne that is dew for the offence that false lye he hathe accusyd his brother of / Deut. 19. Matth. 7. Luc. 6. But also by the law of the 12. tables in Rome. August. de Ciuit. libr. 21. cap. 11. Instit. lib. 4. Tit. 18. libr. Pandect. de ijs qui infamiam irrogant, slaundersours be not vnpunishyd. like wyce those that secratly intenz de dissention / or debate betwene persones / and hazers of tales / that they the selves haue fainyd out of there awne malicious interpreting of a thing donne to a godd purpose / or the wordes spoken to an honest end / contrary to the trew meaning of the. Against souche spekythe. S. Aug. de ciuit. lib. 19. cap. 6. qui ponit in iudicio debet poenam

poenam similem sustinere, quamuis sint uera,  
quia occulta manifestanda non sunt. that is to  
say he that propounyeth the thing he cannot pro-  
ue/though he it be true / he shuld suffre the like  
payne him selfe/for thinges secrete shuld not be  
openyd. Vnderstand that if the mater apertayn-  
e vnto God/cherite/the gouerners of the com-  
mune wealthe / or vnto the commune wealthe  
it selfe: then shuld the ile cheritable be openyd / if  
it cannot be secrete lie remedyd. Deut. 13.

Here is for bydden all flattery and curying of  
fauour. An ile that destroyeth/cite/and worold  
Raignyeth in Moses theyre/in the court of pri-  
ces / and euery pryuate house. where as men car-  
ryeth not so they may kepe them selves in fauour  
or com into fauour what the preace / or what  
they dispreace. So it please theremaisters/these  
Parasites/and seruile sort of men hold vpp /  
and nay as the wynd blowithe. whiche is of all  
seruytudes the greatist. It is not without cause  
that so many wysmen hathe yeuene counsell to  
be ware of this pestiferous kynd of people. Cato  
Cum quis te laudat iudex tuus esse memento.

That is to say if ony man preacethe / remembre  
to bethyne awne iudge. Cic. de Offic. 1. Cauen-  
dum est ne assentatoribus patefaciamus aures,  
ne adulari nos sinamus. that is to say / we must  
beware we open not oure eares to souche as pre-  
asythe vs falslie/and not suffre oure selves to be



flatteryd. None be so mouche in danger of these  
 sle men / and daungerous synne as the prynces  
 nobles / and superioure poures of the erthe. ther  
 fore Ouid. saythe:

*Agmen adulantum media procedit in aula.*  
 that is to say. The Cluster of flatterers walke in  
 the myddes of the court.

To this inhonest and fylthy gayne ether pouer  
 tie / or auaryce storithe them as Cic. writithe ad  
 Heren. lib. 4. *Dux res sunt quæ possunt homi-  
 nes ad turpe compendium commouere, inopia  
 atq; auaritia.*

If farther there is here for byddin the iudge to  
 admit / or ony man to offre in iudgment / ony  
 partiall / fore wronght / or concludyd / cause. in  
 case it be knowē: the person accusyd / may appele  
 to a higher iudge and refuse the testimontes / that  
 speke of hatred / or being corruptyd other wayes  
 by loue / or mony / whether it be all redye payd  
 ed / or yet to be payd / *Cod. lib. 4. Tit. 20.* whē the  
 law saythe thou shalt not answere as a false  
 wyctnis against thy neighbour / it declarythe  
 that it is lawfull to shew the troythe when he is  
 requiryd which cōdemnythe the opinion of thos  
 se / that thynke it not lawfull for a Chrystiane  
 man / to contend in ony cause / before the ciuile  
 Magistrates of the Erthe. Remembre those 4.  
 thynges in yeuing of testimonie / and then thou  
 shalt not offend. Ifyrst remembre God / and  
 the

the truythe/and do for them as mouch as thou  
mayst. 2. Put a part all affections/ fere/ loue/  
and hatred. Consider what the cause/is/and not  
who is the cause is. if any man speke godd/or ile/  
kepe one eare stoppyd with thy synger/and here  
him that speakythe withe the other. So dyd Ale  
xander the great.and when he was demaundid  
why he dyd so:he sayd he kept thone eare close/to  
hyre the other part. And that is the greatist tes  
timonie that any man can haue to comend his  
wisdomme/and so we be commaundid Exod.  
23. Leuit. 19. rede the chapiter. 3. se thou saine  
nothyng / nor add nothyng / to the cause whe  
ther it be godd/or bad. as the Pharises did aga  
inst Christ/and his holie Martir. S. Steuen.  
4. se thou hyde nothing/nor dissemble/ but spe  
ake platle/and playnly as mouch as thou knos  
wist. if thou obserue not these. 4. thinges it is  
not only thyfte agaynst cherite/ but also sacri  
lege agaynst God. Whiche he abhorrythe Pros  
uer. 6. rede the cap. and shall not be unpunishid.  
Deut. 19. cap. rede the place. The end of this pre  
cept is that we vse in all thynges a simple verite  
to wardes all men/without fraude / deceat / or  
gyle in word / and dede. and all that is before  
spoken in many wordes/the somme and hole is/  
that we uiolat not/nor hurt with slaunderous  
wordes / calumniat not the thing well spoken  
or donne/nor other waies/our brothers name/

but be glad in all thynges/ to promote him/booth  
the in Godes/and fame.

## Caput XII.

### The Tenth commaundement.

**H**ow shalt not couet thy neigh-  
bours house/ nether desyre thy neygh-  
bours wiffe/ether his man seruāt/ ether  
his woman seruāt/ ether his ox/ ether his Ass/et  
ether ony thing that is thy neighbours.

**A**s mouche as is necessarie for man to lyue  
an opp right and godlie lyffe in this wor-  
ld boorhe to wardes god and man is repetyd  
in the Nynne commvndementes afore if they  
be obseruyd accordin to there institution/ and  
mid of all mightie the yener of the same. As he de-  
syre the all the external actes of man to extend  
vnto the glorie of god/ and utilite of oure neigh-  
bour: so doo the he in this last precept require/  
that the mynd and folle of man be replenysh-  
hid with the all affections and disyre of loue and  
cherite/ That what so euer we do/ it be donne  
with out vayne glorie/ and hypocrysy from  
the



the hart / not shewyng one thyng vttwardlie /  
 and haue an other secreatlíe in the hart. and  
 this commaundement is referryd to all the  
 other as Chryst saythe Matth. 5. Thowghe the  
 wordes of the commaundement make mencys  
 on onlye of the concupiscens of souche thyn-  
 ges as be oure neyghbours possession. As his  
 house / his wíefe with other souche Godes as  
 behis. and in this precept is declaryd spetially  
 oure infirmite / and weakenis that we arall  
 miserable synners Roman. 7. for neuer was  
 there / or euer shalbe / onlye Chryst exceptyd but  
 offendyd in this precept / to what perfection  
 or degre of holynys so euer he came vnto.

No creature born into the worold could sa-  
 tisfie this lawe / and all holie sayners had synne  
 remaynyng in them as long they lyuyd Psal.  
 142. 1. Ioan. 1. Rpm. 7. 1. Cor. 4. Psal. 129. 16. 31.  
 Job. 9. Exod. 34. of the whiche places we may  
 lern to call for the great / and inestimable helpe  
 of God that we may be quit / and sauyd from  
 this imperfection / in Christ Jesu / and accomp-  
 ryd in him the childre of God and satisfiers of  
 the law Roman. 8. for by this law is requyryd  
 souche a cherite / and sincere loue towardes  
 God / and man: that the mynd shuld not ha-  
 ue asmouche as ony contrary motion / or o-  
 ny resistaunce at all / to stayne the glorie / and  
 beuoye of this loue. Whiche comprehendyth

all those commaundementes a fore rehersyd as  
Christ saythe Matth. 22. Marc. 12. and like wyse  
Matth. 7. all thynges that ye would men  
shuld do to youe/ the same do ye to them.

This is the lawe/ and the prophetes. So that  
by these wordes ye may know what is the scope  
and end of the lawe. treweye none other thyng  
then to bryng men to iustyce and honestie of life  
se/ and to make him lik vnto the law/ and so on  
to almighty God/ who is ymayge the law ex  
pressythe. and the more man conformythe him  
selfe to lyue after the lawe/ the more resembls  
the the almighty God yeuere of the law. Moses  
when he would bruely call vnto remembraunce  
the somme of Godes lawes saythe/

Et nunc Israel quid petit ab te Dominus Deus  
tuus, nisi ut timeas Dominum, & ambules in  
uijs eius: diligas eum, ac seruias ei in toto corde,  
& tota anima, custodiasq; mandata eius, Deut.  
20. That is to say/ Therefore now Israel what  
dothe the lord/ thy God aske of the/ sayng that  
thow shuldest fere the lord/ and walke in his co  
maundementes/ loue hym/ and serue him/ wis  
the all thy hart/ and lieffe/ and to kepe his com  
maundementes. and repetythe the same words  
des agayne. 22. cap. the law would that our hart  
res shuld be replenysshid with the loue of God.  
of the whiche loue prosedithe the loue to war  
des our neyghbour as Paule writithe 1. Tim. 1.

The

The occasion of all hatred that we bare vnto  
 God/his holie word/and oure neighbour / is  
 the loue of oure selves/and the vanite of this wo  
 rld. In this Commaundement is not only for  
 byd the effect of ile / but also th affect and desyre  
 to wardes ile. Not onlie th affect/lust / concupis  
 scens/prones / inclination / desyre and appetite  
 to wardes ile: but also when man is moost destit  
 ute of synne/and moost full of vertew: moost  
 ferrist from the deuill / and nerist to God: out  
 of hell/and in heauen/Philippens. 3. Yet is his  
 worles so vnperfeyt/that if it were not for the  
 fre/liberall/ and mercyfull imputation of ius  
 tice in Christ Jesu man were damnyd / Rom.  
 7.8. Psalm. 143. He that considerithe this pres  
 cept well / shall the better perceauethe greatnys  
 of goddes infinite mercy: and vndrestand the  
 article and doctrine of fre iustification by faye  
 the. For all thowghe grace preuent the doying of  
 godd / and folowit neuer so mouche/ yet is the  
 worke vnperfet/ and satisfyythe not the perfec  
 tion of the law. onlie it is Christes merites that  
 we be sauyd by. the whiche article the deuill  
 moost enuythe / and goithe about to oppresse  
 as mouche as is possible. Confesse thy selfe ther  
 more in thy moost perfection and say: lord God  
 haue petie and compassion vpon me allwayes/  
 and for euer: thy vnprofetable seruant/Lu. 17.  
 and when thou speakyst of grace/remembre it



is not only the fre giffte of God to preuent the  
 in doing well/and to folow the in the same/but  
 also fre imputation of lieffe eternall whiche  
 thou canst not merit neither withe grace / nes  
 ther without grace. For as I sayde before to  
 what perfection so ever thou becom vnto: this  
 law accusithe the. Thou shalt no couyt. But  
 because thou trowist/and belue in Christ Je  
 su thou shalt be sau'd / Ioan. 3. 4. 5. 6. and  
 wher as the law promisythe nothing but v  
 pon souche condicion as we performe it to the  
 vtermost/Christ Jesu take the frō here/ the ri  
 gure and extremitie of here iustice in vs / and  
 laythe it vpon himselfe. So that the blysse eters  
 nall that the lawe promisythe for workes: God  
 yeuythe vnto vs by grace/ for his sake that on  
 ly satisfyed the law Christ Jesus / Roman. 5  
 Ephes. 1. Colloss. 1. Galat. 4. And in this Argu  
 ment of fre iustification wrytythe / Saynct  
 Paule in the leuen fyrst chapiters in the Episto.  
 to the Ro. where as in the 4. he puttethe Abrah  
 am for an example that is the father of all  
 belyuers. in whom we may see how the fren  
 des of God ar iustified/or optayne the fauour  
 of God. And saythe that Abraham was ius  
 tified by faythe/ Genes. 15. and before circum  
 sition. Whereas thou seyst / too thynges.

One that the vncircumcysyd was iustified.  
 the

the other that no man was iustified By the mer-  
 rites/or bentfites of the Sacrament. Like wy-  
 ce he was promisyd to be the here of the worold  
 because of him shuld be born Christ Jesu the  
 lord of the worold/Id credidit, non per Legem  
 meruit.

This he beluyd / and not by the lawe merys-  
 tyd / Galat. 3. an other reason Paule alegythe  
 that Abraham / and all other ar iustified by  
 faythe.

It is not possible that the promes of God  
 shuld be irritatyd or made vayne: but if it des-  
 pendyth of the iustice of the law / it could not be  
 certain. therfore addithe he / frely by faythe. why  
 the faithe in optaining remission of synne behol-  
 dithe only the mercy of God in Christ Jesu / and  
 loithe apon none other merites. Yet marke mo-  
 re: he saithe that grace is the heritayge of the be-  
 lyuer / by the iustice of faythe / Roman. 4. Then  
 it is no merit. Hæredes nascimur, non emimus.  
 We ar born heres / and bye it not as those say  
 that attribute remission of synne to workes or  
 Sacramentes whiche doothe testifye or confyr-  
 me / the frendes of God / and not make them  
 Godes frendes / Roman. 4.

Thus thou seist what the law is / how thou  
 ar bound studiouslie to obey it / and how it is  
 fulfylld in Christ Jesu / whois iustyce is  
 thyne / If thou belyue in hym / as thoughe

thow haddest perfectlie satisfied the Law thy  
selfe.

**Certayne obiections that  
keep the man from the obedience  
of Godes lawes solutyd**

**Caput XIII.**

**1. Of tyme/and place.**

**A**S it is the maner of all Ora-  
tors not onlie to stablishe the mater they  
intreat of / with the souche reasones / Argu-  
mentes / and probations as best may confirme/  
and stablishe there purpose / but also ad souche  
reasones / as may incline the hearers to fauour  
the thing spoken : and like wyce leaue in there  
minde souche perswasions / as might in man-  
ner prycke them forth / and before constraene  
them to put in effect and practyse the thing spo-  
ken of / and then to remoue souche impedimen-  
tes / and breake the force of souche contrarie Ar-  
gumentes / as may be obiectyd to let the thing /  
they would optayne and proue. So doo the Mos-  
ses in the booke of Deuteronom. as thow ha-  
dist



dist before/leaueno Argument nor reason vns  
spoken of / that might excitat / store vpp/  
prouoke and forse vs to theloue / obedience/  
and execution of Godes Lawes / as the 28. chas  
pit. of Deuterono. shewithe. In the 29. and 30.  
he remouythe all the obiections/impedimentes/  
and lettys that with oldythe vs from the obediē  
ce/and doying of Godes Lawes.

The fyrst Sophisme or carnall obiection is  
when men say it is no place / nor tyme now to  
lerne/or obey the word of God/ we be not in a  
monasterie/in the scole/or in the temple: we be  
in the brode worold/ and must do as other men  
do and rather serue the place we be in / & ulula  
re cum Lupis. Barke withe the Wolfe/then spea  
ke of the Scripture. so do the they reason of tye  
me like wyce. now it is to dangerous a season  
to reason ony maters / let it passe till he worold  
be more quyet/and souchelike. As the Jsraelis  
tes might haue sayd to Moses that cōmaundid  
to obserue this law when they came into the lād  
of Canaan.

We obseruid not these preceptes in the wild  
dernys/wherfore then more in Canaan. we kepe  
them not for the space of 40.yers / nomore will  
we here asfter. This obiection he breakythe/and  
prouithe that the law shuld be allwaies obser  
uid/ and in euery place: and shewithe how the  
obseruation of the law was rewardyd/and the

neglectyng of it punisshyd. And declarithe the same by examples. God fed his frendes in the desert by miracle from heauen / and preseruyd all there apparell that it consumyd not / nor peysshyd in the waring / for the space of 40. yers. Then of Pharao and the too great Kynges of Hesbon / and Basan. Schon / and Og.

## Caput XV.

### 2. Exception of persones.

**T**he second obiection is / when men put from them selves the obedience of the law vnto other. Saing. let the Prystes / and Monckes kepe the law and lerne it. what shuld a Prynce / Magistrat / or Gentle man be bound to lerne and kepe all those holie rules. farther / vthe cannot be tyed to so streight canonnes it must not so be brydelyd.

Souche as be partyd in / with highe wales and separatyd from the worold must obserue these Commaundementes of God. This wyckyd acceptation of persones. Moses destroye the / and most Godlye repetythe and numbrye the the membres of the churche / the orders / and

and decrees of the same. Repetythe the wordes  
of the aliaunce. Sayng: Vos omnes hodie sta-  
tis coram domino Deo uestro. Principes uestri,  
tribus uestre, Seniores uestri, Præfecti uestri atq;  
omnes uiri Israel. Paruuli quoq; uestri, uxores  
uestre, & Peregrinus tuus &c. That is to say/  
All ye this day stand before the lord youre God/  
your Prynces / youre trybes / youre Elders/  
your Officers / and all men of Israel. Your  
Chyldren / youre Wiewes / and thy Gest. and so  
forthe / Rede the place. And why they stode be-  
fore the lord / the text dyclarythe. To entrealis  
aunce withe him. No maner of person is exclud-  
dyd from the lege. Wherby we know as Godes  
mercy is commune for all men / whiche is the  
fyrst part of the condicion expressyd in the lege  
so a like is the obedience towarde the law re-  
quyrd of all men: specially of souche as be the  
gouerners of the people in the ministerie of the  
Churche / or else in the gouernaunce of the com-  
mune wealthe. If the Preacher be ignorant  
of Godes worde / and of a dissolute lise what  
Godlines or vertew can there be in his herers.  
If the Kyng / Prince / Magistrat / or Rulers of  
the commune wealthe / nor know godes lawes /  
nor folow iustice / equite / temperancye / nor so-  
briete / What honestye or vertew can they loke  
to haue in there subiectes. They must gyue



example of all verterew. Let them beware betyme that vse these obiections / for if they thinke to haue God for there God / let them obserue his aliance. For he will punish the transgressoure withe out respect of persones who so euer it be.

## Caput XVI.

### 3. Presumption.

**T**he thyrd obiection / or Satanicall sophisme is presumption or secnrite of Godes will / when men knowithe what is to be donne yet against his knolege presuming of Godes mercie dothe the thing that is ile. This horrible sinne extendithe wounders far. Thone sittithe in iudgment and falslie iudgithe. The other clymmithe to honor / and ryches by flattery / vsury / simonye / extortion / fraude / and pylling of the poure. The other holdythe in the truithe to be spoken / and lettythe out the lies that shuld be kept i: with all souche other like vices / as raigne now aday in the worold. They hyre by the wordes of God / that those iles and abominations be cursid of God / yet hope they the contrary and thinke yet to haue Godes fauour / as the text says the Deut. 29. rede and marke it : Cum audierit uerba iuramenti huius , benedicat sibi in corde suo

suo dicens: pax erit mihi, etiā si incesso in ima-  
 ginatione cordis mei, ut addat ebriam sitienti.  
 That is to say / when he hyrthe the wordes of  
 this othe (where God swerthe to punishe the is-  
 le Deut. 28.) he promisythe godd to him selfe/  
 sayng in his hart / yea if I walke in the ymagina-  
 tion of my hart / and take my pleasure there is  
 no danger. This diabolicall presumptiō is thoc-  
 cation that men not only fall into dyuerse kyn-  
 des of abhominacion / but all so perseuer in the  
 same ile. let euery man iudge his awne consciēs  
 and se. Agaynst the word of God he takythe hos-  
 pe / as it semythe him of Godes mercy / whiche is  
 no hope at all / but the very withe / and halter of  
 the deuill to strangle at length him / that is this  
 perswadid in this ile / and dangerous opinion.  
 They thinke it is saythe / where as it is very arro-  
 gancy / a trew knolege of God / when it is but a  
 deuyllysh illusion / and false opynion of man as  
 it aperythe in the same place by Moses wordes  
 Non agnoscit Dominus ut propitiatur ei, sed fu-  
 mabit tunc furor Domini, & zelus eius in uirū  
 istum, & cubabit super eum omnis maledictio,  
 quæ scripta est in libro isto, delebitq; Dominus  
 nomen eius sub cœlo, Deut. 29, that is to say / the  
 lord will not fauour him / but then be angre /  
 and kende his Ire against this man / so that eu-  
 ery malediction wroten in this booke shall rest  
 vpon him / and the lord shall destroy his name

vnder heauen. Redethe place/and lern to a way  
 de souche securite and sinister iudgment of god  
 and his nature. The original/and fontaine fro  
 whes this presumptio springithe is ignoracie/  
 and a trust in other menes vertewes for whois  
 merites the think to be sauid. Some say they ha  
 ue Angellis/and Archagellis / and many other  
 holie saynctes in heauē that comend there salua  
 tion to God. In other trusty the to souche wor  
 kes as may be donne apon the erthe for hym/  
 and he do nothing hym selfe but liue as he  
 list in a vayne hope/to haue solace in iniquite.  
 This great offence is norysht diuerse Wayes.  
 fyrst when men iudge not aright of Godes na  
 ture that he is as angre with synne as the scrip  
 ture saythe. The second when men iudge a  
 misse of Godes workes. When they se / he punis  
 hyd one for synne / he thynkythe not that the sa  
 me punysment apertaynythe vnto hym. Mos  
 ses teachyth / and setty h: before the people the  
 workes of God / his wounders and meruelles  
 donne in Aegypt / in the cites of Sedom / and  
 Gomora / Adma and Zeboim the whiche the  
 lord subuertyd in his Ire / and furie and sayd  
 these workes only punyshtyd not those that of  
 fendyd / but also shuld teache all other men to a  
 voyde Godes displeasure: for to that end mi  
 racles of punysmentes be don / as Chryst saythe  
 Luc. 12. to fore warne men of the ile to com.  
 and



and thus hath he all wayes callyd men to penance. If they would still be nareght / a lēghe he punysshed cruellye / as not only the hōlie Histories of the Bible testifie where as ye se kynges / and kyngdomes / changyd and destroyed / but also in prophane wryters ye shall se / by what miracles God callyd the Magistrates / and people of the commune wealthe to repentaunce. Titus Liuius libro tertio de secundo bello Punico wrytythe that an ox caluyd a horse. in the 7. booke a Pigg varryd withe a mannis mouthe. and a child borne withe an Elephantes hed. Valerius wrytythe lib. 1. ca. 4. that a Mare folyd a Hare in the kyng of the Persians campe callyd Ferres. Who as some wryters record / browght against the Atheniens 1700000. men of warr. Whom Themistocles the Capitane of the Grekes ouer came in the See. Herod. wrytythe this Historie at large. Had kyng Ferres considered the worke of god he might haue lernyd that there was a god that would torn the forse / and corayge of his horsemen / into the fere and timidite of the timorous / and ferefull hare. Liuius lib. 3. de urbis origine writithe how the heauēes burnyd / and deuidid it selfe in too li. 2. de 2. bello Punico. the see bākes burnid. The sonne was seene to fyght with the Moone. and like wice too Moones to be seē in the day. lib. 3. he saythe that the See burnyd. These

supernaturall workes might haue taught the people of those dayes amendement of liue had they not byn blynd as we be that neuer take profit by any worke of God / other wyse they to eat the reuēwes of the earthe as the brute bestes of the same. nor no more knowlege of god by the motions of the heauens then the ox / or horse / that like wyse see them / and yet nether the wyser ne hez the better. if we markyd the 8. and 19. Psalm. we shuld know they were made to an other end.

The gentiles shame vs / all a waie that lernid by the reuolution of the yere that nothyng was durable in this mortall lyffe Horat. Carmi. lib. 4.  
*Immortalia ne speres monet annus, & alium  
 Quæ rapit hora diem.*

The thyrd reason is that men iudge amisse of Godes promissis that say they he will punyssh the doctres for synne all maner of people / be they neuer so strong as the prophetis all waies testifie / Hier. in especiall. He sayd if the people couertyd not from there doying of ile / God would kepe promise with them / and destroy there land. but they belyuyd it not but sayd. Templum domini, Templum domini, Templum domini.

The temple of God / the temple of God / the temple of God. They iudgyd then as many doo now aday when they se there cites / and contre strong they thynke it is not possible to be ouercom. So thowghe the Troianes and deceauyd them

them selves as the prophetic of Hierci fore spake.  
Post certas hyemes uret Achaicus:

Ignis Iliacas domos. Hor. Car. lib. 1.

An other so esteemythe the forse of the people and  
puttythe there confidence in the same sayng / let  
this bablyng preacher say what a lyst God is  
not so cruell as he spekethe of. It shall cost many  
a broken hed before any enemy entre any pars  
sell of oure commune wealthe. but trust to it if  
sinne be not banysshid / the Ire of God will find  
away in at last / and the deferring therof is on-  
lie to call vs to a better liefse and not that he is a  
slepe / or aprouithe our ile lyffe. Rom. 2. as thow  
feist example of the Jsraelites in the land of Can-  
naan whiche was passing strange / and the ins-  
habitauntes therof the onlie commune weals-  
the of God / as they sayde The temple of God /  
the temple of God. yet at the last Nabucadne-  
zer that thy lokyd not for was there destruction  
Esaï. 22. marke the punishment and the cause  
there of whiche was sinne and lerne to be ware.  
tawght be an other mannes ile.

## Caput XVII.

### 4. Curiosite.

**T**he ffourthe let or impediment is curiosite  
and ouer mouche sarchyng the pryuytes /



and secretes of God when men of an ile/ and licentious lise retourne not to penence as the scripture byddythe. But mounythe streightre waie into Godes prouidence and predestination. cōtēnyngthe will of god that is made opē to him in the scripture/ that god would him now to repēt/ād to receaue grace/ Sarchithe to know the thing that neuer was made opē to mā or angell the euēt/ād ēd of thinges to cū. thus reasonithe withe him selfe/ who knowythe what his last houre shalbe. wherfore saorithe god the one/ and not the other. Sometime the good makithe an ile end/ād the ile a godd. In this opiniō/ and inscrutable misterie he werithe all his wittes/ and at the end of his cogitacions/ syndithe more abstruse/ and doutfull obiections thē at the beginning/ so that he cummithe from this scole nether wyser nether better Moses Deu. 29. remouithe this yngodlie let/ and impedimēt saing: Secreta domini dei nostri reuelata sunt nobis & filiis nostris usq; in seculum, ut faciamus omnia uerba legis huius. That is to say/ the secreat of the lord our Gdd ar made open vnto vs/ and vnto oure chyl dren for euē/ that we do all the preceptes of this lawe. The whiche wordes playnlye condēnithe oure folyshē/ād audacious presumption that sekethe to know what shall happē vnto vs in the houre of deathe/ and will not know the thyng that shuld be don in all oure lieffes.

to say that God would haue vs know the thing  
that is openyd vnto vs in the scripture Godes  
mercy promysyd in Christ Jesu/and folow him  
in all vertew. if we offend to repent/ and lea-  
ue synne then hath he promysyd mercy/ and  
will yeue it as Moses saythe cap. 30. Deut.  
Do the thyng that thou art bid to do/ and  
folow the will of God made open vnto the in  
his word. as for thy disputation of Godes pro-  
uidence is a curiosite/and no religiō/a presump-  
sion/and no saythe/a let of vertew/and farthe  
raunce of vyce. When thou heryst penence spo-  
ken of/ lerne that lesson out of hand lest pera-  
uerture thou be neuer good scoler in Theolo-  
gie/ or Godes lawes. It farythe many tymes  
withe vs that long go to scole in diuinite/ and  
yet neuer godd deuines/ as it farythe in the sco-  
le of Rethorike where as if at the begynnyng  
the scoler profet not as Arist. saythe shall neuer  
be good oratoure. Therfore Moses saythe in the  
29. cap. Deut. Non dedit dominus uobis cor ad  
intelligendum et oculos ad uidendū, atq; aures  
ad audiendum usq; in presentem diem. That is  
to say/ God gaue youe not a hart to vnderstād/  
Eyes to see/ nor eares to hyre vntill this present  
day. Here doo the Moses speke ironice/ ad semy  
the to deny/ the thig he would affirme. As Arist.  
or Cicero might say when they haue applid all  
there laboure and donne the best they cā to make

there scolers lernyd yet profetythe nothyng. the  
 depart out of the scole/and say vnto there audis  
 ence. I neuer openyd vnto youe the sciēs that I  
 toought youe. Nor that the fault was in them/  
 but in the auditours that/neglectyd there dilis  
 gence ad doctrine. So doothe Moses now spea  
 ke of God / not that the fault was in him/ that  
 those onkynde people vnder stode not the doctri  
 ne he toought/ but in them selves as it apperithe  
 in the text. for he vsith now the rode of persecuu  
 rion/punishythe them/betythe them/yea and kil  
 lythe the because they would not lerne the thing  
 he to woghe them. Ifarther he shewythe that his  
 pleasure was/they shuld chose the godd and lea  
 ue the ile/to be in wealthe/and a vaide the wo/  
 This argument he prouythe of his awne natu  
 re/whiche is amiable/louyng / and holie inclys  
 nyd to do well vnto man/and to be at peace w<sup>th</sup>  
 the him. But because man of his awne malyce  
 contemnythe the word/ and doctrine of God/  
 he is not onlye rigurouse/ and seure agaynst  
 man/but also he waxithe so angre for synne as  
 he that chasythe/and mouythe him selfe that all  
 men may preceauie be his countenauce he is of  
 fendyd. Therfore saythe the text. Furabit furor  
 Domini, Deut. 29. that is to say/the furie of god  
 shall smoe against the synner. Oure gospellers  
 be better lernyd then the holie goost/for they wy  
 ckydly attribute the cause of punishment / and  
 aduersite



aduersite to godes prouidence whiche is the cau  
 se of no ile/as he him selfe can do no ile. and of ee  
 uery mischeffte that is dō they say it was Godes  
 will. the holie gost puttethe an other cause as ie  
 is wroten here/Deu. 29. that is to say/Sinne in  
 man and the cōtempt of his holie word. farther  
 the payne is not inflictid by predestinatiō to lost  
 man/but booth the predestination ad the afflictiō  
 extendithe to call man from damnation/Ezech.  
 33. 1. Cor. 11. Psal. 118. Apoc. 3. Esa. 26. 28. Heb. 12.  
 Prouer. 3. Mat. 11. Rom. 11. Esa. 61. The blind  
 sooth saiers that writ of thinges to cū a2 mo  
 re to be esteemed then these curiouse ad highe clim  
 ming wittis: for they attribute the cause of ile  
 vnto the ile respectes and sinistre coniunctions  
 of the Planetes. Refuse not therfore the grace of  
 frid/nor ons receauid banishe it not with ile cō  
 uersation. If we fall/let vs here allmightie god  
 that callithe vs to repentaunce withe his word  
 and retorne/let vs not cōtinew in sinne/nor he  
 pe one sinne apon the other/ lest at last we come  
 to a contempt of God and his word/for remis  
 sion is promised to as many as repent as Moses  
 shewithe in the 30. Chap. Deut. and like wyce all  
 the scripture/and examples ther of. But remem  
 bre what the text saithe that thou must conuert  
 vnto God / that by the meanes and mediation  
 of Christ / and that with all thy hart and then  
 thou maiste fynd remedie. cōuert not/to supers

the i mā. the desparat person hathenow his Iye  
 in Godes iustice/ redithe/hyrithe/ād seythe how  
 cruelly/ād withe rigure he reuengythethe tras-  
 gression of his law. Beholdithe the examples in  
 whom God exequutid the same rigure and pu-  
 nishment/that his cōscience is oppressyd with  
 all. considerithe his awne strenghte/ whiche is  
 prone vnto nothing but vnto ile. Seytl e how  
 difficile/and hard the thinges be/that God com-  
 maundithe / specially because of his accustome  
 and long contineauce in synne.

This discurse/and progresse in thacknolege  
 of sinne barythehim in hand that it is impossis-  
 ble to returne vnto god. Thē doothe they for the  
 more part abrydge and shorbynne there awne  
 daies / or else chose an other kynd of lyffe then  
 God appoyntythe in the Scripture. As Sar-  
 danapalus the last Kyng of the Assyriaunce  
 prescribid at his deathe this rule to liue by/and  
 lefthe the word of God, of whom Iustinus lib.  
 i. wrytythe.

Ede, bibe, lude, post mortem nulla uoluptas.  
 Cum te mortalem noris, presentibus exple  
 Delitijs animum, post mortem nulla uoluptas.

That is to say/ Eat/ drinke/ play/ for after  
 deathe there is no Joy.

Iuuenalis:

Et Venere, & cœnis, & plumis Sardanapali.

Moses like a godd phisiciō teachithe a remedie

against this dangerous disease/ and shewithe  
the way vnto God/declarith the that God is full  
of mercy / and redie to for yeu/and begynni=  
the his oration in this maner vnto souche as be  
afflictid /and oppressid with sinne : Cum itaq  
uenerint super te omnia uerba ista. That is to  
say/when there commithe apon the all those thin  
ges/Deuteron. 30. Rede diligentlie the chapiter  
and marke it. Moses sayth there when God ha  
the afflictid the for thy sinnes and thou retur=  
nist vnto him withe all thy hart: he shall deliuer  
the from captiuite and receaue the to his mercy  
agayne. of the whiche text lerne this doctrine/  
that God will allwaies for yeu how many/  
and how horrible/so euer the synnes be / Rom.  
5. Ezechiel. 33. Romano. 11. Ioan. 3. Mat. 11. and  
lerne to fere of presumption and to beware of de  
speration. God desyrithe thy obedience towar=  
des the law thoughe thou canst not fullfillid  
it. Like wyce he desirith the to do well vnto the/  
and not to punyshe the. Hieremi. 29. Rede the  
place and also Esai. chapit. 49. Luce. 15. and se  
what paternall and more the fatherly loue god  
allmightie barithe vnto all vs miserable syn=  
ners in Christ Jesu his onlie sonne. Who is ou=  
res be sayth/whiche saith/solie / ad onlye led is  
the vs to eternall lieffe as Christ sayth/Jo. 3. so  
the father louyd the worold that he would gy=  
ue



ue his onlie sonne for it / that all that belyue in  
him / cannot peryshe / but hathe liefse euer las-  
tyng / and so / Ioan. 6. He that belyueth in  
me hathe euer lasting liefse.

But vnto this way of liefse (to Christ by  
faith) all men benot browght after one sort.  
For as mannis liefse is not mayntainid withe  
one kynd of mete / but the childed withe paps-  
pe / the full ayge withe stronger meates / the  
elthe withe commune metes / the syckenis wis  
the souche as be of lighter digestion : so is it in  
bryngyng man to faith in Christ Jesu oure sa-  
uioure. one doctrine and lerning cannot do it/  
because there be diuerse sortes of people / in the  
worold. Somune Hypocrites / that would insti-  
fie them selves by there workes.

These know not the greatnis of sinne / nether  
thereawne imperfection / nether the damna-  
tion of God agaynst synne / Ioan. 16. This  
man shuld not haue the fre remission of syn-  
ne in Christ Jesu preachyd vnto hym / but  
the lawe and tenne commaundementes / that  
by it / he lerne fyrst to know the horror of syn-  
ne and greatnis of Godes Ire against it.

An other sort lyue without all fere / and hos-  
nestie / a filthie liefse / as well of those that confes-  
se the gospel / as those that hate it : those be can-

se they know not the abhominacion of there synne/and the seuerite of Godes angre against it/ be not mete to haue the gospell of remission of synne preachyd vnto them/ but to be instructyd in the lawe/ and rather browght to a fere of Godes punishment/ that remainithe for all impenitent persones. they shuld be excommunicatyd/ and punishyd withe the discipline of Godes word/ that fyrst they might know there synne/ and acknolege there damnation. Thus Christ taught the yong man that trustid in his owne workes/ Matth. 19. Marc. 10. Luc. 18. because he was an Hypocryte/ he preachyd not vnto him the gospell of fre remission of synne/ but send him to the lawe and to the workes therof/ not that he ment man could fulfyll the lawe/ or iustifie him selfe by the workes therof: or that Christ would not he shuld be part taker of his mercy / but that the hypocrite might cum to acknolege of his synnes / the Ire of God / and damnation of him selfe by the lawe.

The whiche thinge knowen/ he shuld be constrained of necessite / to syke his saluation by faythe in Christ Jesu / except he would peryshe in his synne. Sainct Paule dyd not by the Corinthians preache faithe and remission of synne vnto the adulterour that continewyd in sinne: but byd them excommunicat him / and as many as dyd

dyd like offence / and that noman shulde eat or  
drynke with him / 1. Corinth. 5.

But vnto souche as know there synnes / and  
be troblyd withe the heuynys therof as Dauid  
was / that sayd Psam. 38. Thy darter lord ar  
shut in me / and thy handes oppressithe me. No  
part of my bodie fre from payne / because I ha-  
ue synnyd. For I am drownyd in synne and the  
punishment there of is more wayghtie then I  
can bare. The sores and woundes that thou  
hast stryken me with all for my synne / styncke /  
and spe withe out / fylthe and corruption for my  
transgression / and so forthe withe a dolorous  
and lamentable oration. Rede the Psalmie / it  
begynnnythe / lord chastynne me not in thy Ire.  
There shalt thou lerne trem penitence. To hym  
and souche like as the lawe hathe wrooghte he-  
re office in / appertaynythe the preachyng of the  
gospell / of remission of synne / and deliuerance  
from Hell in Christ Jesu. So Christ prea-  
chyd vnto Marie Magdalynne Luce. 7. For  
as she had moost grounslie offendid / so knewe  
she here selfe / and was afflictid with the do-  
lours of hell. whē she came to Christ to know the  
way to heauen / he send here not vnto the law /  
for the law had fyrst donne here offyce in here  
and made here aferd. Therefore poure wreche /



ſhe hard thy ſinnes be for giuen / and thy ſaythe  
 hath ſauyd the. There is an other ſort mete to hi  
 re the goſpell / and not to be ſeryd withe the la  
 we. To ſay / ſouche as hath trowghe Chriſt re  
 miſſion of there ſinne / and waltithe by ſaith in  
 the vocation of God / yet duryng this mortall  
 liefe barithe about with them / the reliques and  
 remanent of ſinne in there bodys. to theſe men  
 preachithe Saynet Paule the Goſpell / Rom. 8.  
 Nulla condemnatio eſt ijs, qui in ſiti ſunt Chri  
 ſto Ieſu. That is to ſay: There is no condemna  
 tion vnto them that ar graſſyd in Chriſt Jeſu /  
 leſt this man ſhuld to mouche ſustaine the waie  
 ght of the lawe as Paule makyth the exclamation  
 for fere of the rigure of it in the 7. Chap. Rom.  
 Farther vnto this man it is alſo neceſſarij to mē  
 gle the lawe now / and then / to this end to kepe  
 him in his office / in the ſere of God / that by the  
 lawe the affections of the fleſhe may be kept vnder  
 der / and by the Goſpell / may be preſeruyd the  
 ſprit / and ardor of ſaith.

This is to preache in the Church of God.  
 Not to ſere the ſorowfull cōſciens withe the ri  
 gure of the lawe: nether to flatter thoſe Hypo  
 crites / Epicures / and laſciuious goſpellers wi  
 the the promeſſe of ſaith / vntill ſouche tyme as  
 they amend / and the lawe donne his office in the.  
 And in caſe preachers had vſyd / ad applied the  
 ſcripture to the uſe it was wroten / and as there  
 auditours

auditors had nede/there had neuer bin souche  
a soden/and horrible defection from the go spell  
in many places as now we see.

## Caput XIX.

### 6. Ignorance.

**T**he syxt let or impedimēt where withe mē  
excuse them selves from the obediēce of the  
lawe of god/is the pretence of ignorauncie/ the  
whiche they thinke shall excuse them. Thus they  
say: the scripture hath so many misteries in it sel  
se/and is to hard for oure capasite. Some tyme  
the letter/somtyme the sprit/and somtyme boos  
the must be vnder stand. farther they say the do  
ctors braule/and chyde betwene them selves/  
ād how shuld the vnlearnid vnderstād it aright.  
Who can tell saythe an other whether this be the  
trew law or not. if it were the trew law of god/  
then shuld it conteyne all verities / and haue no  
nede of mannes lawes. Now the greatist part  
of souche as hath the name of Christiantie / say  
that Godes lawes sauith no man/instructiue  
no man aright / no it is not holsome for man/  
except it be holpe/and aiedid by the law of the bi  
shopes. thus the worold owythe. to the bishopes  
deces that haue callid the auctorite of the holie  
testament / that contaynith all trewthe (who is

sufficiencie/and verite is sealyd withe the pre-  
 cious blud of Christ) into dout / and not into  
 dout onlye / but clene abrogatyd it / and pres-  
 ferryd there awne lawes. Conser ther e preachin-  
 ges/and ministracion of the Sacramentes wi-  
 the the Holie word / and law of God / and  
 se. Other say I haue no witt to vnder stand the  
 word of God/and if I had yet haue I no leasur-  
 e to lerne it. Against this obiection Moses an-  
 swerithe/ãd saythe this law is sufficient/ is sim-  
 ple/and plaine / ease to be vndre stand / a perfect  
 doctrine/and requirid of all men. Thus he pro-  
 uyth it. Preceptum istud quod ego præcipio tibi  
 hodie non est mirabiliter supra te, nec procul po-  
 situm, Deut. 30. that is to say the cōmaundemēt  
 that I prescribe vnto the to daie is not far abos-  
 ue the/nor put far frō the. Rede the last halfe of  
 the chapiter. By the whiche wordes it apperithe  
 that God hathe made his will / and pleasure/  
 simple/and playnly open vnto his people / with  
 apt sentencis / and open wordes / and also put  
 the same nere vnto vs that we shuld not seke it  
 with great danger of oure lieffe / to sayle into  
 the Indies for it / or loke it in heauen a boue as  
 those that receaue all thynges by reuelacion  
 or apparitions of Angelles / or othere souche  
 meanes. But Moses saythe it is no nede of  
 ony souche Embassadours/and so saythe Abra-  
 ham Luc. 16. for man may lerne out of the  
 scripture



scripture what is to be donne / and what not to  
 be donne / what is the condition of the good /  
 and of the bad. No nede to seke the knolege  
 there of in Aegypt / Athenes / or Rome. Sed  
 ualde propinquum est tibi uerbum, in ore tuo,  
 & in corde tuo, ut facias illud. That is to  
 say / the word is present / and at hand with  
 the in thy mouthe / and in thy hart / that  
 thou shuldest do it. By these wordes we see  
 that in the greatist synner that is / is a cer-  
 tayne rule / and knolege to lyue welby / if he  
 dyd folow it. So confundyd. S. Paule the gen-  
 tiles Roma. 1. of synne / because they knew  
 the ile they dyd / was condemnyd by the tes-  
 timonie of there awne conscience. For the  
 law of God to do well by / is wroten naturall-  
 ly in the harte of every man. he that will dili-  
 gentlye sarche hym selfe shall sone fynd the sa-  
 me / and incase man would behold his awn  
 ymage beothe in bodye / and in soule tho-  
 wgh there were no law wryten / nor heaues  
 nes ouer oure hedes to testifys the gaddenys /  
 and iustyce of God / and the equite of an  
 honest lief: mannis conscience would tell  
 hym / when he doothe well / and when ile /  
 Roman. chapit. 2. farther the iudgment / and  
 discurse of reason desyrythe not onlye to lyue  
 iustlie in thys worold / but also to lyue  
 for ever in eternall felicitye / Without end /

and that cummythe by the similitude of God  
 whiche yet remainithe in the soule/after the sine  
 ne of Adame. Whereby we se plainly that those  
 excusis of ignoraunce be damnable. when man  
 seythe he could do well if he folowid the iudg-  
 gment of his awne mind and culd not lyue an ile  
 lieffe. for when he doythe ile he knowithe that he  
 doothe against the iudgment of his awne cons-  
 sciens. So that we se that the lawe of god/is  
 ether vtwardlye/or inwardlie/or boothe/ ope-  
 nyd vnto mā. and by godes grace might do the  
 good/and leaue the ile/if it were not of malyce/  
 and accustomyd doing of synne. The whiche ex-  
 cusythe the mercie/ and goddenis of god/ and  
 makythe that noman shalbe excusid in the later  
 iudgment/how subtrillie so euer they now excu-  
 se the mater/and put there ile doinges from the  
 and laye it apon the predestination of God/and  
 would excuse it by ignorancie. or say he cannot  
 be godd/because he is othere wyce distenyd. this  
 stoicall opinion reprehendid Horat. Epist. 1.  
*Nemo adeo ferus est, ut non mitemere possit,  
 Si modo cultura patientem commodet aurem.*  
 That is to say. Noman is so cruell/but may was-  
 remeke/ So that he yeue a willing eare to disci-  
 pline. All thowghe thow canst not comme to  
 so farre acknowledge in the scripture/as other that  
 be lernyd/by reason thow art onlernyd/or else  
 thy vocation will not suffre the/ all daies of thy  
 lieffe

lieffe to be a student / yet mayst thou know / and  
 apon paine of damnatiō art bound to know the  
 articles of thy faith / to know god in christ / and  
 the holie catholicke church by the word of God  
 wrote. The tenne commaundementes to know  
 what workes thou shuldest doo / and what to  
 leaue vpon donne. The pater noster Christes pra-  
 ier / whiche is a bridgmen / epitome / or cōpendi-  
 ous collectiō of all the psalmes / and prayers wro-  
 tē in the hole scripture. In the whiche thou pra-  
 ist for the remission of sinne as well for thy selfe /  
 as for all other / desyryst the grace of the holie gost  
 to preserue the in vertew / and all other / yeuyst  
 thankes for the goddenis of god to wardes the /  
 and all other. He that knowithe lesse thē this / cā  
 not be sauyd / and he that knowithe nomore thē  
 this / if he folow his knolege cānot be dānid. Jo.  
 17. There be too commune verses that all men in  
 maner knowith / and doutlis worthy / that telly  
 the vs to know christ / thoughe we know nomo-  
 re / is sufficient:

Hoc est nescire, sine Christo plurima scire:

Si Christum bene scis, satis est in cetera nescis.

That is to say / to be ignorant / is to know many  
 thinges without Christ. If thou know Chryst  
 well / it is sufficiēt thoughe thou beinguorant  
 of all other thinges. Thus I haue saide in the  
 tenne holie preceptes of allmightie God / accors-  
 ding vnto the scripture. And where as thou



shalt fynd in any word a letter to mouche/or to  
 litle/or perchaunce one for an other/or trew or  
 thographie not obseruyd. The sentences not  
 well at all tymes / and aright poyntyd / or for  
 lacke of puttyng on of ynke/or slacke drawyng  
 of the presse / the letters not playnely expressyd/  
 Remembre I pray the that it is not in maner pos-  
 sible to prynt in a knowen tonge a hole worke/  
 without faultes. how mouche more impossible  
 where as the Setters of the prynt / vnderstan-  
 dithe not one word of oure speche/ and wanty-  
 the also souche as knowithe the art of trew cor-  
 rectyng. Where as souche faultes or other shall  
 happen/ how shalt without all difficultie/ and  
 laboure/ by the lesson/ and processe of the mater  
 strayghte waye vnder stand my mynd/ and me-  
 anyng/ and as nede requirith/ add / or take a-  
 way a letter from a word / or change the ho-  
 le worde/ if one be put for an other/ in an open/  
 and playne sentēce/ as in the letter H. at the Vis-  
 bre xciiij. in the v. verse/ how shalt fynd peniten-  
 ce/ for pestilence. Souche faultes cheritablas  
 re with all I pray the/ for all thowghe it be not  
 as well done as I would wyshe/ and as euery  
 Christiane reader would desyre yet is it as well  
 as I cou d haue it done. take it therfore wel-  
 at wourthe/ and remembre the saing of. For. li. i.  
 Epi. i. Est quoddā prodire tenus, si nō dat ultra.  
 Fare well in oure onlie/ and sole Joy/ and conso-  
 lation Christ Jesu.

